A DOUBLE WATCH-WORD,

Or the Duty of WATCHING:

And Watching to Duty, both Echoed from *Revelations* 16. 5. and *Jeremiah* 50. 4, 5.

By one that hath desired to be found faithful in the work of a Watchman.
JOHN OXENBRIDGE.

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The *PREFACE*.

Christian Reader,

LEst thou shouldst think thy self impertinent in reading, or me in giving thee this occasion of it, know that the first Sermon thou meetest with here, on Rev. 16. 15. was preached in a course of the morning Lecture (that Ambulatory and savory City-Break-fast) and the Lord gave me therein an acceptance, with some Reverend Brethren, beyond my desert or expectation; so that I was desired to publish that Sermon. But it being too short to come forth alone, and not having the opportunity (as I was desired) to inlarge it (my larger notes on that Scripture being not at hand) I did at the request of many, joyn the second Sermon, and so the third on Jer. 50. This Scripture God had put much upon my heart in the beginning of the last Winter, and when I was far from my study and usual helps, he taught me thence with a strong hand upon my bed some truths, which seemed to my self, and many, very seasonable. And indeed some things for the quieting of our spirits in waiting upon God, proved so seasonable (when I saw soon after that horrid and unchristian insurrection of that mad handfull in the City) that I could not but bless God that had stirred and steered my spirit, so as to discern such causes, before I knew either their beginnings or issue. Jer. 6.

Now truly I have been so unprofitable a Servant, that I may well greatly admire, and readily receive the grace of my Master if he will yet make the least use of me. And that he may now do so, I have prayed and desire thee to strive with me therein, that I may be delivered from them that believe not, and that my service may be accepted of the Saints. Rom. 15.

Farewel.

Errata

ERRATA.

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THE FIRST *WATCH-WORD* FOR THE LAST TIMES: Shewing the Duty of Watching.

Revel. 16.15.

Bleſſed is he that watcheth and keepeth his garment, leſt he walk naked and they ſee his ſhame.

THeſe words are a doctrinall parentheſis, caſt in by Chriſt himſelf into the midſt of that prophetical diſcourſe of the ſixt vial; and they are as a cordial or drachme of the bottle to keep the true Chriſtians from fainting or falling in the day of their greateſt tryal. The danger that in that dark and gloomy day threatens the true reformed Church, is from a Three fold principle and party, as we may read in

Coherence of Text.

the 13. and 14. verſes juſt before the Text. There are three unclean ſpirits out of the mouth of the Dragon, beaſt and falſe Prophet engaging all to the uttermoſt againſt the people and intereſt of God; and all theſe are under one head, and in one randezvous in the verſe following the Text. Now be it ſo that we are not juſt upon this poynt of time, (for in judging thatwewould not be poſitive) yet what caution and cordial is high enough for the greateſt conflict and danger, will ſufficiently anſwer that which awaite's us in our times, whatſoever it may prove. Wherefore this Scripture may (as ſeaſonable) deſerve our conſideration; and that it may have it, we ſhould know what theſe 3. parties are thoſe wch in favour of *Babylon* (when her *Euphrates* or ſtrength is dryed up,) do raiſe ſo great a power againſt thoſe that have with drawn themſelves from, and ſet themſelves againſt this *Babylon* (that is to be deſtroyed. If then you will take a view of the ſeveral ſtandards under which thisAntichriſtian force marcheth againſt the followers of Chriſt; you will ſee the firſt ſpirit *coming out of the mouth of the Dragon*, that is, having the command and commiſſion from the Dragon, by which I underſtand a violent, profane, irreligious

Called *Arma Geddon.*

ligious party acting by perſecution after the manner of Heathen *Rome*, and the Devil manifeſtly reigning then and there; for in this book of Revelation we have the Devil and his Servant the Pagan Emperour of *Rome*, preſented to us under the notion of the Dragon, *Revel.* 12. 3.

The 2d. ſpirit *come's out of the mouth of the Beaſt*, by which I underſtand a ſuperſtitious Idolatrous party, I mean Idolatry againſt the ſecond Commandement in the meanes of worſhip, as the former Heathen *Rome* was in the object of worſhip againſt the firſt Commandement. This Beaſt muſt needs be popiſh *Rome*, for *Rev.* 13. 1, 2. it hath the 7. heads, and ten ruling hornes, and the Dragon gives him his power and ſeat and great authority, and who but the Pope hath the Dragons ſeat?

The 3d. ſpirit is out of the *mouth of the falſe Prophet*, by which I underſtand an Heretical ſly party, which though they have hornes like a Lamb, and ſo ſeem an oppoſite party to the Dragon, yet *ſpeak like a Dragon*, *Rev.* 13. 11. they do the Pope's work, as he doth Satans.

Now when a ſpirit of prophaneſs and violence, a ſpirit of ſuperſtition, a ſpirit of corrupt Doctrine do ſeverally and joyntly a-

maſs and engage the powers of the world againſt the power of godlineſs, then is this watch-word given before the battel, *Bleſſed is he that watcheth and keepeth his garments, leſt he walk and they ſee his ſhame.*

Parts of Text. In which words you have a Duty propounded, and then perſwaded. The Duty is propounded in it's name *watcheth*, and in it's aim, *keepeth his garments.* The Duty is perſwaded by the gain if it be done, *bleſſed is he*, and by the loſſe if neglected, *leſt he walk naked and they ſee his ſhame.*

From the whole we may learn,

1. *Doct.* Chriſt hath care of his people in the worſt of times. If men do not care what become's of them, or theirs, yet Chriſt take's care and make's proviſion for their ſafety; he gives out warning before he will ſpeak out all their danger; before he brings all the enemy into one field, to a general muſter, he provide's his ſervants armour, before he will let the blow fall on them. And if Chriſt in the Prophecy provides for them ſo long before, will he not much more make good proviſion and care in the time of performance, the nick of their neceſſity?

2. *Doct.* The keeping us ſafe and ſound in terrible and tempting times, is a ſingular Duty and

and mercy. *Bleſſed is he*, not they, as the reſt of the world are a multitude *they ſee his ſhame*; there is one ſtriving and all the world ſpectators It is a ſingular duty, the end of each Chriſtian in particular, to ſtand upon his guard and look to himſelf in ſuch times, though he ſee many others altering and faltering; yea, though he ſee Cedars fall, he muſt not deſpond and fall under their ruine as though he were made only to attend the way, opinion and fate of leading men; this is no diſcharge from, but an enforcing of his watch. And if all your watch and keeping proſper through the Keeper of *Iſral*, you are under ſingular favour and bleſſing; admire him, not thy ſelf, and pitty others.

In the moſt dangerous times it is poſſible for a Chriſtian to be in a good condition. When all the world is about the ears of a Chriſtian, yet he may be a very bleſſed man. When we ſee violent prophaneſſe, filthy ſuperſtition, and rotten doctrine, very active and ſtirring, we are ready to think well of the condition of other Chriſtians, in other places or times, and cry out of our own miſery as *Iſa.* 24. 16, *From the uttermoſt parts have we heard ſongs, even glory to the righteous*, they have ſome thing to joy 3. *Doct.*

and glory in, *but I said my leanness, my leanness woe unto me.* I am in a poor and miserable case to fall into such times, *for the treacherous dealers have dealt treacherously*: why, is that any new or strange thing? yes, for never the like heard of, the *treacherous dealers have dealt very treacherously, Fear and the pit and the snare are upon the inhabitants of the earth.* The fear of the Dragon, or persecutor, the pit of the Beast or Idolater, the snare of the false Prophet or deceiver. But Christian let not thy heart be overwhelmed in such times, if now or ever thou thinkest thou seest them, for as it followes in the 18. verse, *he that fleeth from the noise of the fear,* he that is over solicitous to decline the dint of persecution, *shall fall into the pit,* will bemire himself with the carnal Religion of the Idolater, *and he that cometh out of the midst of the pit,* may be *taken in the snare.* He that hath so deadly a feare, and is so scared from popish Idolatry, may fall into the snare of unsound doctrine and silly delusions.

But Christian remember, that this fear, pit and snare, are only upon the inhabitants of the earth, them that have but an earthly Religion, earthly aimes, earthly conversations, but not upon the Inhabitants of Heaven,

Heaven, they that converſe there, and aime that way. Be the times bad, very bad, yet is not God good, yea very good, and very good to *Iſrael*? Yea, he may be beſt of all to you in the worſt times; if mens doings are bad ſo that they do all things ill, yet Gods doings are good, and he doth all things well; if mens words are nought, very nought, yet Gods Word is good, as good as ever, nay, may be better of more guſt and ſweetneſſe then ever. And as God and his Word may be now very good to *Iſrael*, to thee if an *Iſraelite*, ſo may thy heart be good when the times are bad, and thy heart may be a clean heart when all the world is defiled. Wherefore if we be not bleſſed, if things go not well with us in the main, in times we call and did, and do, make, and continue evil, let us blame our ſelves and our own hearts, let us fault them rather, then the times, they may be proving and improving. If you believe, & reſent this that they may be in a good condition in bad times you will ask the queſtion how may it be, and you will have anſwer in the next Doctrine.

Pſal. 73. 1.

Mark 7. 37

4. *Doct.* His condition is good in bad times that keepeth his garments. For the underſtanding of this, know what is a Chriſtian's garment, and what to keep it.

A Christians garment is Christ believed and professed, Gal. 3. *If any man be baptized into Christ*, be really united to his person as well as bearing his name, be a Christian inwardly and in heart and spirit, *he hath put on Christ*, Ro. 13. *Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts* (though you may the necessity) *thereof*. Christ is a garment too rich for the Devils scullion. Christ is as a garment to a Christian, 1 as he hide's nakedness in justification, 2. as he adorne's in sanctificat on, 3 as he defends against violence of seasons in redemption, and 4 as there is some answerableness between him and a Christian, in all the lineaments of hisl Soul and life.

To keep this garment is not for a Christian to lay it up in a chest, but to keep it close about him, to wrap himself warm in Christ, to use Christ for his covering, ornament, defence and pattern in terrible and tempting times. Wrap your self in and keep close to Christ as he is your King, and so he will secure you from the Dragon and Beast, the prophane persecuting and the superstitious party, for they would have command of a Christians life and worship, but this belongs to Christ as a King. Keep

to Chriſt as your Prieſt againſt the Beaſt or Idolater, that you may admit of no other ſacrifice, Altar, Incenſe, merit or interceſſion of any in Heaven, of one rank or another. Hold faſt to Chriſt as your Prophet, that you may be kept from the Beaſt and falſe Prophet, who would put other Doctrines and Traditions upon you, then you have received from Chriſt?

That a Chriſtian may in trying times keep his garment (hold cloſe to Chriſt) he muſt keep ſpecial and cloſe watch. If he keep not his watch, he cannot his garment. Watching is a duty of general concernment for all Chriſtians and times, but in trying times a Chriſtian muſt double his watch, muſt look out ſharp, muſt be ſpecially intent. See the reaſon, nature, and Uſe of this watch. 5. *Doct.*

Becauſe of Chriſt's terrible manifeſtation of himſelf againſt them that are ſecure; *behold I come as a thief* that is, ſuddainly and to ſpoil, and therefore to affright. Whatſoever come's on a ſecure and unexpecting perſon come's ſuddainly, and if a friend come ſo, he may ſtartle us, much more if at midnight when you are in deep ſleep; a Thief comes with a light in one hand, and in the other a naked ſword or cockt piſtol to your bed ſide, and ſo wakens you, and this fright- 1. *Reaſon*

frightful ſight is the firſt that your opened eyes meet with, this will be very ghaſtly; and ſo will Chriſts ſuddain appearing be to all thoſe that in ſuch trying times are ſecure, careleſs, and look not, and prepare not for his coming.

2. *Reaſon* Becauſe of the ſpecial bleſſing that is upon thē, which are on their ſpecial watch, in ſuch trying times. The bleſſing is ſure becauſe pronounced by Chriſts own mouth, and there never was nor can be found guile in his mouth. They that will by no means let go their garment though the Dragon, Beaſt, and falſe Prophet, pull hard at it, will haply, be cenſured and curſed, as thoſe that are a froward, waſpiſh, croſs-grained, intractable, and unſatisfiable ſort of men, that marr all good deſignes; but Chriſt bleſſeth them, yea, and they ſhall be bleſſed. It may be thoſe that are eaſy yeelding men, and will be cōtent to change their garment, turn their coate, may have the applauſe & bleſſing of flattering ſilly men, yea, and may bleſs themſelves and count themſelves happy, but they looſe the bleſſing of Chriſt.

3. *Reaſon* The ſhameful diſcovery of him that neglects his ſpecial watch in ſuch times; *Leſt he walk naked and they ſee his ſhame.* His *naked-*

neſſe

neſſe may be the filthineſſe of his nature, and his *walking naked*, his having his courſe and converſation ſtained with his corruptions; his corrupt nature breakes forth in enormous and foul courſes; he appears to be a Cowardly, Covetous, Ambitious, Falſe, Senſual, or ſilly Creature, like any other of the Children of Wrath. And the ſhame of this diſcovery is that it will be obſerved in him by many others, and improved to the diſhonour and ſcorn of himſelf and his profeſſion; they ſee his ſhame, the Devil and his Children that watched for this, will triumph when they find it, and ſay, Look you now, what is become of all this man's great Profeſſion, and his bleſſed Reformation, behold he is become as one of us; for thus they will blame & ſcorne that in him which they have wiſht and perſwaded him to.

Thus having ſeen the Reaſons of ſpecial watching, let us enquire into

The nature of this watch.

1. To watch is to keep from ſleep, or ſecurity, and careleſneſſe, and to be exerciſed in a holy fear and care, 1 Theſſ. 5. *Let us not ſleep as do others, but let us watch.* It is to look about us that no evil of ſin, or ſuffering may ſurprize us, and take us (as we ſay) napping. If we caſt off a holy fear and awe

awe of God, so as to venture on any thing (as hath been our manner in late times) we can not perfect holiness, or happiness.

2. To watch is to avoid the causes of security, all opiate or sleepy dulling occasions; this is called Sobriety by *Paul*, 1 Thess. 5.6. *Let us watch and be sober*, and this sobriety is twice coupled with watching by the Apostle *Peter*, 1 *Peter* 4.7. and 5.8. and it is opened by their Lord, *Luke* 21.34. *Take heed to your selves lest at any time*, no one time is allowed to security or that which breeds it, your watch may never be discharged, much less in our dayes, (which are the last dayes, to which Christ speake's here as well as in our Text) may ye be slack in your guard, lest in any one day or hour *your hearts be overcharged*, or made heavy (as most translations render) *with surfeiting and drunkenness, and cares of this life*, if your hearts be very at ent to, and intent on, this bodily and worldly life: they will be too inattentive and remiss, to your spiritual life; if earthly things fall with a great weight upon your hearts, they will not also stand under the weight of your Heavenly Concernments, and *so that day*, the day of Christs powerful and glorious manifestation *come*

upon

upon you unawares, or (as the French translation) ſuddainly ſurprize you, *Watch ye therefore and pray allwayes.*

3. To watch is to have your eye open to Gods eye and Gods hand; To his eye, ſee that he ſeeth you and all your matters, and one look of that eye of his into the hoſt of the moſt confident and formidable *Egyptians*, hath troubled their hoſt, and taken off their Charriot-wheels that they drave them heavily. Look alſo on Gods hād, his doings, for it is fit that the eye of the ſervant ſhould be to the hand, to the leaſt becks and motions of his Maſter. And it is good for you to obſerve well what God is doing in the world, for he doth often caſt down and build up again, but thoſe that *do not regard*, do not ſeriouſly and faithfully improve *the works of the Lord, nor the operations of his hands, he ſhall deſtroy them and not build them up.*

Exod. 14. 24, 25.

Pſal. 123. 2

Pſal. 28. 5.

4. To eye Sathan, and ſee what he is doing, for he goes his rounds to eſpy advantages to attaque you, and therefore your guards within muſt go their rounds to defend; if he be undermining in one place, and you are watching and digging in another, what hinders but that he will ſpring his mine, and make his breach and entry?

Watch

Watch therefore this watchfull enemy, and see in what part of Doctrine, Conversation, or Worship he is about to supplant you;

1 Cor. 5. He drew one of the Church of *Corinth* to an incestuous and scandalous match, and made it with him and the Church a very light matter; but when by the faithful watchman the Apostle *Paul* he was defeated in this design, he rallies his force and skill presently in a contrary enterprize, and designe's the Church into an excesse of rigour, and the offender into despair; And he had carried it, had not the same Apostle watched

2 Co. 2. 11. and discovered his stratagem. Wherefore look about on every side, that you may see where your restless enemy makes his approaches.

5. To watch, is to eye your own heart with it's inletts and outletts, and see what evil it is a doing or like to do. For your heart within hath too much correspondence with that enemy without, and hath but too much of his Image: For is Satan the *old Serpent that deceiveth the world?* so is your

Rev. 12. 9. heart

Jer. 17. 9. *deceitful above all things*, is Satan

Math. 13. 9. *that wicked one?* so is your heart *desperately wicked*. And how dare ye shut your eyes, sleep and be secure, having so wicked a deceiver lodged within doores? Look daily hourly

hourly, into the ſhop, and ſee what forgery is about there, what evil thought, affection, device, faſhionable to the preſent evil world is upon the anvil; thy heart will be continually forging ſome evill or other, as enſnaring fear of Men, Envy, Grudging, and Impatient Fretting at their Proſperity, frivolous ſpending of your time and Spirit in ſpeaking evil of them, without thoſe holy ends of Gods glory and your own or others Edification; Murmuring at Providence as too harſh, or at your Brethren, as more guilty and cauſall of preſent and feared evills; queſtioning the neceſſity of continuall ſtrictneſſe. Watch your heart in any of theſe its it's extravagancies, and catch it in the manner; for any of theſe or any other evil word or work makes you as dry wood, as a dry and combuſtible Tree in evill dayes, the dayes of the kindling of Gods wrath, as innocence and care in theſe and other common corruptions renders you as a green, living Tree, on which the fire takes not ſo eaſie hold. Pſalm 73. Lu. 23. 31.

6. To watch, is to eye your duty, and ſee what good you ſhould be doing. You muſt watch unto prayer, 1 *Peter* 4. 7. and ſo unto inſtruction, Prov. 8. 34. *Bleſſed is the man* (ſaith wiſdom) *that heareth me*, not ſtumbling

bling by accident upon me, but *watching daily at my gates.* When a door or opportunity of such a duty opens, presently to thrust in; so is there a watching for the season of every duty, of Patience, Courage, Self-denyal, Love, Usefulnesse, this is that readinesse or preparation for every good work, 2 *Tim.* 2. 21. *Tit.* 3. 1. That such fruit may be brought forth in its season, *Psalm* 1. And the special fruit or duty in such a time is towards God to acknowledge him, towards brethren to help them, towards others to convince them; but if in one word or Scripture you would know the duty of Christians in a time when *Babylons* ruine, and the true Churches deliverance are in hand, read them in *Jer.* 50. 4, 5. *In those dayes, and in that time, saith the Lord, the Children of Israel shall come, they and the Children of Judah together, going, and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten.*

1. *Use.* Here you have the duties, you must watch to, and ply hard, Union and Communion among your selves, repenting, melting frame, inquisitiveness after Gods instituted worship,

worſhip, a ſpiritual, real exerciſe of it, ſeeking the Lord himſelf, a practical temper, and fixed ſtedfaſt one. But of this hereafter.

7. To watch, is by the prayer of Faith, to put your ſelves into the hands of the watch-man of *Iſrael*; by thoſe Scriptures which joyn prayer to watching, ſome ancient Councils plead againſt the power and free will of man, for which the *Pelagians* did contend; Your care is not enough, except the Lord keep the Soul, the watch-man watcheth but in vain, *Pſal.* 127. 1.

Learn the neceſſity of converſion in terrible and tempting times. They that are of the night and darkneſs they will be found a ſleep, 1 *Theſſ.* 5. 5,6. and only the Children of the light and day are competents of this watch; Wherefore it is high time to wake and have your eyes open, that you may keep them open, and to put on your garment that you may keep it on, elſe you go up and down like Bedlams, quite naked to ſhame and all aſ. faults whatſoever. 1. *Uſe.*

Terrour to ſuch as watch and make it their work to pull off the garments of a Chriſtian, whether by force, or fraud, and 2. *Uſe.*

fineneſſe, by perſecution, or by corrupt Worſhip and Doctrine. If they that watch to keep their garments are under a bleſſing, thoſe that are in a contrary watch, muſt needs be under what is contary to that bleſſing, even a curſe. Such perſecuters and deceivers are all *unclean*, and acted by Satan, they are doing his drudgery, they are the *Spirits of Devils*, and are all engaged againſt the riſing and ſtronger ſide, for it is a warr againſt *God Almighty* who will *have the day*.

Rev. 16. 14

3. *Uſe.* Take heed you throw not off your garments in terrible and tempting times; Let not not the bluſtring wind of perſecution and profaneſs fright you out of your garment, nor the fawning ſun ſhine of ſuperſtitious or heretical deceivers flatter you out of it. And to perſwade you the better to keep your garment on, and apoſtacy off, conſider that if any of you proves an Apoſtate,

1. You are loſt with God, 2. with men (good and bad) and 3. with your ſelves.

1. You are loſt with God, for if any of you *draw back, his ſoul ſhall have no pleaſure in you*, Heb. 10. 36.

2. Loſt with good men, for when you are by your apoſtacy a manifeſt Hypocrite,

crite, *the upright and innocent man will stir up himself against you*, Job 17.8. If his own soft disposition or love of quiet, do quench his resentments of your apostacy, he will in zeal to God and the truth, blow up and kindle his Spirit against you.

3. Lost with bad men, for they will scorne you, either as a false man in your former or present profession and practice; or else despise you as a pusillanimous base man, a man of a mean sneeking Spirit; they will say as *Absolom* to *Hushai*, 2 *Sam* 16. when he had redoubled his acknowledgment (for Apostates must acquit themselves double diligent) *God save the King, God save the King. Absalom said to Hushai, Is this this thy kindnesse to thy friend?*

4. Lost with your selves, your Conscience ever growling if not brawling, in your bosome; So that you can neither have that gust of good that upright ones have, nor of sin as sinners. 4. *Use*

Be perswaded to keep your watch that you may your garments against the attempts of the Dragon, the Beast and the false Prophet. I will cast in a word for your help of each.

Against the Dragon or prophane per-

secuting attempts, watch and keep your eye upon Christ as your pattern, and Patron. As your pattern, *Heb.* 12.1,2. *Let us run with patience the race that is set before us. Looking unto Jesus the Authour and Finisher of our Faith, who for the joy that was set before him,* that is, instead of the Joy he had eternally with his Father, or, that in his humane nature he might have that state of glory, which as a prize, was set at the end of his course *endured the crosse, despised the shame.* Also with a wakeful look on him as your Patron, *Rev.* 17.14. *These shall make warr with the Lamb* (all or some of the ten hornes) *and the Lamb shall overcome them,* this then is the stronger and prevailing side, and must needs be so, for if the enemies be Lords, but Christ is *Lord of Lords,* if any of them be Kings, *he is King of Kings.* He then is greater then the greatest, and higher then the highest.

Against the Beast or superstitious party, with open and watchful eyes look on God in Christ as your only Lord and Lawgiver in his worship, *Rev.* 14.12. *Here is the patience of the Saints, here are they that keep the Commandements of God and*

the

the faith of Jesus, that is, you see to what issue and blessed advantage they come that will suffer from man, rather then quitting the Commandements and Institutions of God, and the true following of and adhering to Christ; for though they suffer the wrath of man, yet that is not like the wrath of God which they undergo (9, 10, 11: verses) which yield to the Beast, or his Image (any shadow of power put forth on that behalf) by open subjection and profession (which is the mark on the forehead) or by more sly concurrence or assistanee, which is the mark in the hand. Whosoever doth either way pay homage to the Beast, the popish Antichrist, *must drink of the wine of the wrath of God, which is poured out without mixture* (without allay of mercy and clemency) *and he shall be tormented with fire and brimstone, in the presence of the holy Angels, & in the presace of the Lamb*, it shall be surely and throughly done, and neither Angels whom he hath invocated, nor Christ whom he hath in word only professed shall help him; *And the smoak of their torment ascendeth for ever and ever.* So can no man's wrath for disobedience to him, men may break in upon your

name and revile you, your liberty and imprison you, your estates and impoverish you, your bodies and kill you, but the fire of this wrath and torment is soon out, and there is no smoak or remainder of it; *And they have no rest day nor night*, whereas in disgrace, Prison, Poverty, Death, the true Christian that keepes to the Commandements of God, hath his rest in his Father's bosome and his own.

3. Against the false Prophet, or unsound Doctrine which is not according to godliness, keep your waking eye on Christ as your strength and Prophet, *Gal.* 5.10. *I have confidence in you through the Lord that you will be none otherwise minded.* Not through your parts or resolution, but the Lord and his strength. If you quit this fastness and strength you may soon be otherwise minded, your own resolution and confidence not hindring but promoting it. If you change your dependance and teacher, you will your mind, 1 *Cor.* 10.12. *Let him that thinketh he standeth, take heed lest he fall.* He that *thinketh*: so also (*a*) some read, instead of which another reade's, he that is confident in (*b*) himself that *he standeth*, that he standeth on his feet faith (*c*) one translation,

(*a*) Arab. Syr. vulg. Fr. ital. Span.
(*b*) Æthiop.
(*c*) Ital.

ſlation, that he ſtandeth firm ſaith (*d*) a-
nother, he that ſaith in his heart he *ſhall never be moved, no man ſhall ever perſwade me to that, the errour is ſo abſurd. I warrant you I can never be perſwaded to it.* Chriſt is not engaged in honour or faithfulneſs to keep ſuch a man, for he pretends to be his own keeper; therefore ſuch a man is juſt a falling, he is tottring, nay he is already fallen into errour, for this is his errour, to think he ſhall not, he can not err; If you fear not to fall, your fall is to be feared, for you will be careleſs as well as fearleſs; you will be ſtanding upon your own legs, and they are not as Chriſt's, *like pillars of marble*, but will bow under you, as broken reeds. I am therefore jealous of you, if you be not ſo of your ſelves; and the leſs fear you have of your fall, the more have I. For a Chriſtian's ſtanding is rather by his hands then his leggs; that is, when in jealouſie and fear of falling (through his own weakneſſe and corruption of mind, through his own light and giddy head) he dare's not ſleep, nor ſtand alone, but *watcheth* againſt ſnares, and *keepeth* Chriſt *his garment*. If you ſlack your watch, and hold and depend not on the mouth

(*d*) Span. Pſal. 30. 6.

Can. 5. 15.

of your true Prophet, you are likely to fall into the mouth of the false, that gapeth for you. You will be adventuring (as *Eve*) without a due fear of your selves, without sufficient Warrant from God, and without the use of such helps God hath provided, without these you will parley with the Serpent, and the just consequence of that rash Confidence and daring Presumption of yours, will be that the *Serpent will beguile you through his subtility, so that your mind will be corrupted from the simplicity that is in Christ.* To fortifie you against this mischief, *this Spirit of Devils that come's out of the mouth of the false Prophet.*

You must keep close to Christ, not only as your Prophet, but your utmost Prophet in the Gospel, Gal. 1. 8. *If we* who are Apostles so miraculously called and countenanced from Heaven, and the Pope pretend's but to succeed one of them, and other false Teachers can surely but pretend to be like them, but if *Peter* himself, or any other Apostle, *or an Angel from Heaven*, or any Angel appearing as an Angel of Light, or any man of high and heavenly holiness, and power beyond

beyond the rate of other profeſſors, if any ſuch *preach any other Goſpel unto you, then that which we have preached* and of that we have an account in their ſtory and Epiſtles which therefore muſt be the touch-ſtone and boundary of any new teaching or Teachers, and if any ſuch confine not himſelf to what the Apoſtles have preached, *let him be accurſed.* Let him not be bleſſed or admired, let him not be believed, let him not be followed, but let him be (*a*) anathematized, let him be (*b*) ſegregated, let him be as one that is excommunicate, that you have no communion with, nothing to do with. And leſt this ſharp ſentence ſhould ſeem to be ſpoken by *Paul* in his heat and haſte, he ſaith it again in the next verſe. Both theſe Verſes are ſuch a Thunder-bolt to the attempts of the falſe Prophet, that in times dangerous that way, *Anaſtacius* read them every day. And think not you, theſe laſt times to be priviledged from ſuch dangers, when the Dragon and Beaſt are ſtirring, watch againſt them and the falſe Prophet alſo, for he will be doing his part, and complying (its likely) in doctrine, and by degrees in worſhip, and we ſee in our day of tryall that men which

(*a*) Greek
(*b*) Arab.

which have been too high for the form of sound doctrine according to godlineſſe, have eaſily bowed to formes of unſound worſhip; And it is no news, *Matth.* 24. 9, 10, 11. In time of great perſecution, when Chriſtians were impriſoned, ſlain, and *hated of all Nations for Chriſt's names ſake*, and in times of great Apoſtacy, Treachery and Diviſion, when *many ſhall be offended, and betray one another, and hate one another*, then *many falſe Prophets ſhall ariſe*, and with good ſucceſſe *they ſhall deceive many*. Satan who manageth all theſe temptations can make them all agree againſt thee, and therefore thou muſt alſo be agreed and reſolved to keep ſtrick Watch againſt the Dragon, the Beaſt, and the falſe Prophet alſo.

THE

THE SECOND *WATCH-WORD,*

Or the Watching to the Duty of the *LAST TIMES.*

Jer. 50. 4, 5.

In those dayes, and in that time, saith the Lord, the Children of Israel shall come, they and the Children of Judah together, going and weeping, they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us joyn our selves unto the Lord, in a perpetual Covenant, that shall not be forgotten

HEre is a Prophetical Description of of Gods people in the Stature, Complexion and Feature they should grow

grow to, relating to a certain time; of which time, and the Description relating to it, we may consider a little, that we may be edifyed by the Text.

The time and dayes wherein the people of God shall attain to the Complexion described, you may know by the three first Verses of the Chapter, which shew:

1. This Word or Sermon of *Jeremy* from the Lord to be against *Babylon*, Verse 1.

2: The necessity of preaching, or publishing it's destruction, and this is in the beginning of the second Verse, *Declare ye among the Nations*, and though it might be no pleasing, and so no safe matter to preach of, now *Babylon* was in such power, *yet publish and conceal not, Babylon is taken.*

3. *Babylons* ruine is amplified,

1. By the vain help of her greater Idols (*Bel*, *Merodach*) as well as her lesser, And,

2. By the Instrument, *out of the North there cometh a Nation against her*, Vers. 3.

3. The degree of *Babels* ruine, it is an utter destruction, that northen Nation *shall make her land* not only the City *desolate*, *&none shal dwell therein, they shall remove*,

they

they shall depart, both Man and Beast. These are the dayes, and this the time wherein Gods people (called the Children of *Israel* and *Judah*) must be of such a Complexion as the Text gives a draught of; Yet for our improvement of the Text in these last dayes, it will be further enquired, whether it remaines only as a Doctrine to teach us some proportionable truth, or as a prophecy which is not fully answered. The latter I close with, that is, This Prophecy, though it were in some degree answered, yet was it not accomplished to the uttermost, in dissolving the *Babylonish* Monarchy, contemporary to which, was the Jewes return to their own Land. The reasons of this perswasion are,

1. When this time is full, and this Prophecy is evacuated, the City of *Babylon*, because of the wrath of the Lord, *shall not be inhabited, but it shall be wholly desolate, every one that goeth by Babylon, shall be astonished and hiss at thy plagues*, Verse 13. *As God overthrew Sodom and Gomorrah, and the neighbour Cities thereof, saith the Lord, so shall no man abide there, neither shall any Son of Man dwell there*, Verse 40. So in the next Chapter, which

which is part of this Prophecy, *Verse* 8. *Babylon is suddenly fallen and destroyed*, Verse 37. *Babylon shall become heaps, a dwelling place for Dragons, an astonishment and an hissing without an inhabitant.* And the Land of *Chaldea* (whereof *Babylon* is the Mother-City) *shall be made desolate, and none shall dwell therein, they shall remove, they shall depart both Man and Beast*, Verse 3. before the Text.

But this Desolation of the City and Country, was not executed at the dissolving of the *Babylonish* Monarchy, for long after this City flourished in the *Persian* Monarchy, and the *Greek* Monarchy, (whose first Monarch *Alexander* died there) and in the time of the *Roman* Monarchy, when indeed it suffered decay by the Neighbourhood of *Seleucia*, of which *Strabo* (who in *Tiberius* time) saith it is greater then *Babylon* and *Babylon* (a) for the most part waste, and *Pliny* (who in *Trajan's* time) intimates a decay, but it (*b*) was repaired by the *Saracens*, and (*c*) it is to this day a great City. The Tables indeed of *Asia*, set forth by *Jacobus Castaldus*, shew the ruines of an old City near to *Babylon*, or *Baldach* (as it is now called) hence some conjecture is made, that

(a) ἔρημος πολλὴ.
(*b*) Doct. *Heylin.*
(b) *Ferrarius* saith, *etiamnum regionis caput & sedes præfecti.*

that the ancient *Babylon* is deſtroyed, and a new one near to it, called by the ſame name, or *Baldach*; but this is but a conjecture, and being granted, anſwers not this Prophecy, for that Country or Land of *Chaldea*, is hereby ſuppoſed to be well inhabited, and this City the Metropolis of *Chaldea* but a little removed; if indeed it be removed, for *Otto Friſingenſis* ſaith, the preſent *Baldach* or *Babylon*, is part of old *Babylon*.

2. When this time prophecied of in the Text is full, the Children of *Iſrael*, or Tenn Tribes, do return as diſtinct from *Judah*; but in the return of the *Jews*, upon the fall of *Babylon* (which is paſt,) the Ten Tribes had no viſible or conſiderable ſhare, and were no diſtinct Body, thoſe few of them that did return with the *Jews*, were as members of that Body, and might be only the ofspring of them *Iſraelites*, which went off to *Judah* in the good time of *Rehoboam*, many good people following the rejected *Levites* out of all the Tribes of *Iſrael*, 2 *Chron.* 11. 13, 14, 15, 16.

3. The return of the *Jewes* from old *Babylon*, can not fully anſwer this in the Text, for then they did not *joyn to the*

Lord

Lord in a perpetual Covenant, never to [illegible] *forgotten*; as is here foretold, but the made so great a revolt that *John Baptist* work was to *turn the hearts of the Childr to their Fathers*, Mal. 4. *last*. that is to t Religion of their Fathers, which was no even lost, and so *Luke* 1.17. the Ange interpret's *the Children by disobedient*, a *to their Fathers* by *to the wisdome of t just*.

Wherefore this prophecy of *Babylon* ruine (and so the Churches retu thence) must reach to some other tim and some other *Babylon*, and the Scriptu leads us to look at spiritual *Babylon*, of much name in the book of the *Revelatio* for in the 18. Chapter, *Verse* 4. 5, 6, 21. 23. What is spoken in *Jeremies* pr phesie, *Jer.* 50 and 51. and what in *Is* 47. is applied to this spiritual *Babylo* which must be destroyed in the last time and if mystical or spiritual *Babylon* meant here, then also spiritual *Israel* a *Judah* (and not only natural) that com out of the state of *Babylon*, and both a parts of the *mystery of God*, *which ha been declared to his Servants the Prophet* *Rev.* 10.8. Thus much may suffice to cle the dayes and time unto which the de

scription

ſtription of the Church in the Text is fitted:

Now for the Complexion, Stature and Feature of Gods people ſevered, delivered and returned from *Babylon*, it conſiſt's (as it is drawn in this Text) of ſeven lines or parts, which are as ſo many Doctrines.

The Firſt is Union of their differing parties, *Iſrael and Judah together.*

The Second is Communion, *let us joyn our ſelves.*

The Third, Repenting, Praying, *going and weeping.*

The Fourth, Enquiry after worſhip of Gods Inſtitution, *they will ask the way to Zion.*

Fiftly, Holineſs and Spirituality in their Religion, *ſeek the Lord, and joyn to the Lord.*

Sixthly, A Practicall Spirit, *going and weeping, and ask the way with their faces thitherward.*

Seventhly, A fixed, ſtaied frame, *joyn to the Lord in a perpetual Covenant.*

I ſhall not at this time handle any of theſe Doctrines in particular, though they all deſerve my own, and your moſt ſerious conſideration, but all that I can now

reach to is, to touch a little upon each Doctrine, in a word of Explication and Confirmation, and so make general use of them all.

1. *Doctr.* In the dayes and time of *Babylons* utter destruction, and the true Churches deliverance and departure thence, the members of the true Church, though formerly divided and differing, will unite. *The Children of Israel, they and the Children of Judah together.* Between these there had been much envy and vexation, much frowardness and crossness, but now they will come together out of *Babylon.* By this Union I understand a knitting in affection and interest, so as Gods people may be capable of a joynt departure from *Babel*, and a Communion among themselves in the matters of God. This Union of Gods people is necessary in the dayes and time of *Babylon's* utter ruine, because if they do not unite, they wil be *Babylon* one to another, and this domestick *Babylon* will be worse and worse endured then forrain *Babylon*, whose destruction is expected.

2. *Doctr.* In the dayes of *Babylon's* fall, Gods people will have a holy and religious communion among themselves, they will

will make, and take good motions, they will be *saying*, *Come and let us joyn our selves to the Lord.* It is a warm and profitable fellowship one with another in the things of God, whereby they will provoke one another to quit *Babylon*, and be serious in the main, and substance of true Religion. This Communion must be in the last dayes, for then the glory of Apostolical times will revive, and then fellowship was one of the four standing Ordinances in the Church, *Acts* 2. 42. *They continued in the Apostles doctrine and fellowship, and breaking of bread and prayer.*

Gods people in the day of *Babylon's* final fall, and their own deliverance thence, will be in a mourning, melting frame; they are *weeping* as they go out of *Babylon.* They will be much in repenting, fasting and prayer; much in humiliation for the sins that brought in *Babylon*, and that *Babylon* brought in. If their deliverance or exaltation come on not only in the hand of providence, but in the bosome of a promise (as their peculiar mercies do) then they must *humble themselves under the mighty hand of God*, 1 Peter 5.6. *and then he will exalt them in due time*; It 3. *Doctr.*

can not be the *due time* (and God will take no other) to deliver his people till they are ſenſible of his heavy hand chaſtening them, and their own provoking him.

4. *Doct.* In thoſe dayes of *Babel's* ruine and reſtauration, Gods people will be very inquiſitive after God's inſtituted Worſhip; *they will ask the way to Zion*, not which way to go back to *Babylon*, but which way to come off throughly from thence and on to *Zion*: that is, the Worſhip which is choſen and inſtituted by God, and ſo is pleaſing to him, for none elſe can pleaſe him, neither can any Creature chuſe and carve out Worſhip to his mind, *Pſal.* 78. 67,68. *He refuſed the Tabernacle of Joſeph. But choſe the Tribe of Judah, the mount Zion which he loved.* This inquiſitive frame after Gods inſtituted Worſhip is neceſſary in Chriſtians at ſuch a time as an evidence of the former, For their repentance would not be true, if there were only a *ceaſing from the evill doings* the falſe Worſhip of *Babylon*, and not *learning to do well*, to pay the true Worſhip of *Zion* which he loves, *Iſa.* 1. 16. 17. And if Chriſtians ſhould only ceaſe from the wayes of *Babylon*, and not learn the path

paths of *Zion*, Atheiſm would prevail; and Chriſts deſign of breaking the yoke of *Babylon* and deſtroying it, is, not that his anointed ones ſhould run looſe, as the wild Aſſe, but that they ſhould take up a ſweeter yoke, for ſo is that of Chriſt's. Iſa. 10

In thoſe dayes of *Babylon's* utter deſtruction, and the Churche's ſalvation, Gods people will be ſpiritual and holy, in and by all their Worſhip and Religion. *They will go and ſeek the Lord their God*, not fawn upon a party of Men, though they look to *Zion* (as not daring to deſpiſe his Wiſdom and Care) yet they terminate not there, they ſit not down in *Zion*, as content with joyning to it, but *come let us joyn our ſelves unto the Lord*. They will not be any longer ſo formal in the Ordinances of God but ſeek after the God of Ordinances. *To ſeek the Lord* himſelf is to aime at the enjoyment of him in peace and holineſſe, to ſeek his favour and liking, and to ſeek his likeneſſe; ſo to *joyn themſelves to the Lord*, is to be upon termes of Reconciliation and Amity with him, and of Conformity to him, to his image and to his will. Now this ſpirituality and holineſſe is neceſſary 5. L

for true Christians in the dayes of *Babylons* fall, because carnal things (as worldly power, wealth and pleasure) and a carnall or formall possession of Ordinances, that well-favored Harlot, (that sit's in the Temple of God,) hath to the height; and all she hath at the service of her lust; Therefore Gods people would be like her, and he should have no glory by her fall, if they should be carnal, and formall; if they be not spirituall and holy, the tribute and honour would be brought in to sin and Sathan and not to God. God would lose his due praise, and the end of his delivering his people; Covenant deliverance is for this purpose, *Luke* 2.73,74,75 *The Oath God sware to Abraham, was that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear in holinesse and righteousnesse.*

6. *Doctr.* Gods people, in the time of their own deliverance, and *Babylons* full destruction, will be very reall and practicall; *going and weeping, they shall go,* not pray and sit still, but with their praying and fasting they advance in Reformation, *they ask the way to Zion, with their faces thitherward,* that is, stedfastly bent to practise

practiſe what they can find out, and to walk in the wayes of God they can diſcover; and they ſay, *Come let us joyn*, not go ye and joyn. This reality and practicalneſſe of Chriſtians, is their walking up to their principles and profeſſion. And there is much equity that they ſhould do ſo in the the laſt times, for then Chriſtians expect that God ſhould do with his hand, what he hath ſpoke with his mouth, that his myſtery declared to his Prophets, ſhould be finiſhed, *Rev.* 10.8. well then, may God expect of Chriſtians, that they ſhould alſo do with their hand, what they have ſpoke with their mouth which hath made profeſſion; that their preaching, and praiſing ſhould not be high, and their practice low.

When *Babylon* ſhould be for ever deſtroyed, then Gods people ſhall be for ever eſtabliſhed in all good wayes, they will *joyn themſelves to the Lord in a perpetuall Covenant that ſhall not be forgotten.* They ſhall be no more ſo giddy and wavering, they ſhall not be for God in a good mood only, and when their deliverance is new and freſh; neither ſhall they be ſo childiſh and light to be toſſed with every wave, and taken with every 7. *Doctr.*

conceipted opinion and practiſe, not making a Covenant one day, and breaking it the next, but they ſhall be of a ſtaid and ſtable frame, *their Covenant ſhall be perpetual, and never forgotten.* And this muſt needs be in the dayes of *Babylons* deſtruction, *Babylon's* or *Antichriſt's* ſtate, is a ſtate of Apoſtacy, by Apoſtacy of Chriſtians in Doctrine, Worſhip and Life, was the Antichriſtian Church bred, born, and kept up; if therefore Chriſtians be not healed and delivered from a back-ſliding ſpirit, then if the preſent Antichriſt were deſtroyed, another would be breeding, and the walls of *Babylon* would be built again, and ſo the deſtruction and deſolation thereof would not be perpetual, neither would the Kingdom of Chriſt be everlaſting.

Having thus taken a general proſpect of the Text, and ſo a view of the frame and temper of Gods people in the time of *Babel's* utter deſolation, and their own through recovery therefrom, let us make ſome uſe of the whole. I would make four uſes of it.

1. Uſe of Conviction. From hence take occaſion to conſider your ſpiritual eſtate, what is fit for ſuch dayes and times we

we with the Text ſpeak of. If the people and friends of Chriſt muſt be of ſuch a frame and complexion as hath been declared, what great need then for you to be regenerate, for none of the firſt birth can reach to this complexion. We had need be new Creatures, for what ſhould old Creatures do with, or in *a new Heaven and a new Earth, wherein dwelleth righteouſneſſe*: Yee would be out of your Element, as a Fiſh on the dry Land, it would be a ſtrange world to you; that which will be a Heaven to others (to ſee things ſo changed, and ſo ſavoring of holineſſe, order, peace) will be a Hell to you, if you be not changed from your preſent old ſtate, and the leſs any of you is renewed, the leſs are you fit for, and can you be joyous in that glorious reſtitution and reformation of the laſt dayes. The reall, ſaving change of any one among you is a preparation for, as it is a delineation of that bleſſed change in the laſt dayes; your true converſion is an Epitome of it, as a child of a man, a man in a ſmaller letter and volume, ſo is your converſion in particular, a narrowdraught of that great Reformation, which we look for at the laſt, and both have like expreſ-

ſions

sions, 2 *Cor.* 5.17. *If any man be in Christ he is a new Creature, old things are past away*, the old Heaven or way of Religion which he took in his natural state, is past away, and the old Earth his former Conversation in the world with man, *behold all things are become new*, he is wonderfully changed and renewed in both, 18. *And all things are of God*, all this change in the man is beyoud any created power, and is by a creating power, and therefore *Isa.* 65. he saith with the same note of wonder as in this of the *Corinths*, *Behold I create new Heavens, and new Earth*, that is as much as a new world, for the world consists of them two parts, and the Apostles *all things*, and *new creature*, answers the Prophets *creating new Heaven, and new Earth*, all these new things are not by humane observation or resolution, nor common light, but *they are of God who hath reconciled us to himself by Jesus Christ*. This is the reason of Gods putting forth his creating power a second time, for as man and all creatures fell under a curse, and so under vanity and disorder, by opposition and enmity to God in the first *Adam*, so this enmity being taken away by the second *Adam*, God

makes

makes him as it were the Head, Root, and Beginning of another world, another Creation, and every one that is (by converſion) of this new Creation hath thereby in ſome meaſure, his old diſorders removed, and a new frame inſtead thereof. Wherefore ply this work of the new Creature, for ere long this new world or Creation will be written in Capital Letters, and you that are renewed will be a kinn to it, and have ſome ſeeds and beginnings thereof; But this reconciliation and renovation is brought about by meanes, for ſo it followes in the Apoſtles words *all things are of God, reconciling us to himſelf, and giving to us the miniſtery, or miniſtration of reconciliation*, ſo the original. And as this adminiſtration takes place with you, ſo you have the reconciliation and its happy conſequents effectuall for you or not. And therefore you are not to ſit ſtill and think all is done, but you are *verſe* 20. (by thoſe that miniſter this Reconciliation) intreated as by ſo many *Ambaſſadors* of peace *to be reconciled to God*, and know when they thus beſpeak you, God beſpeake's you, and Chriſt beſeecheth you; And therefore theſe poor ſervants of Chriſt *beſeech you alſo*

that

that you would not receive this grace of God in vain, but hearken to the Treaties of peace, while yet it is a time of Treaty and acceptance, 2 *Cor.* 6. 1, 2. This is that kindly improvement of Scripture propheſies for the laſt times, and it is peculiar to theſe divine prophecies, to have this divine virtue, and teaching in them to bring us neerer to God; other propheſies are not ſo improvable unto renovation. See the holy Spirit of God leading you to this improvement of divine and Scripture Propheſies or predictions, 2 *Peter* 3. 11. *Seeing then that all theſe things ſhall be diſſolved* (the Heavens and the Earth, *v.*10.) *what manner of perſons ought ye to be*; Ye ought to be not the old Creatures which you were, but new Creatures; ye ought to be in a ſtate anſwerable to ſo great a change in and of the world: and if you ask how ſhall this ſtate be manifeſt *in all holy converſation and godlineſſe*, that is, (as the *Æthiop* renders it) in the holy exerciſe of righteouſneſs, the former ſpeaking of a holy ſtate and habit, this, of the acting from, and according to it; it alſo intimates a frequency of acts, and that of all kinds, for the Greek is *in all holy converſations and*

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pieties, and ſo the vulgar Latin and Arabick tranſlate, and the Syriack read, *in your holy converſations, and the fear of God.* Bring down all thoſe ſtrange predictions to your ſelves, and your own concernes and practice. So after in 13, 14. *We according to his promiſe look for new Heavens and a new Earth, wherein dwelleth righteouſneſſe. Wherefore ſeeing that ye look for ſuch things, be diligent that you may be found of him in peace*, that is, in a ſtate of Reconciliation and Renovation, *without ſpot and blameleſſe*, that is, in a practice and courſe ſuitable to ſuch a ſtate, and ſuch expectation. Chriſt in his entertainment of his, keepes his beſt Wine for the laſt, *John* 2. but this new Wine, theſe beſt comforts he will not put into old Bottles, old Creatures, leſt the Wine run out & be loſt, and the Bottles periſh; but he will put his *new Wine into new Bottles, that both may be preſerved*, Matth 9.17. If any of you not having a Wedding Garment, a renewed ſtate for a renewed world, will crowd in & think to ſcramble for a ſhare, you will be deceived, the Lord will eſpy you, and will meet with you and puniſh you, though you be not of them that oppoſe or perſecute the ſervants or Miniſters

sters of God that invite you, nor yet of them that openly and professedly despise and refuse the invitation: But if you be not agreeable in state and course to his excellent entertainment, he will find, and cast you out what friendship soever you profesſe to him and his. He will call such a one of you *Friend*, because of your pretension, but will use you as an *Enemy*, and *cast you into utter darkness, there shall be weeping and gnashing of teeth.* Wherefore let me beseech you to mind this work of the new Creation, for your selves and yours, in these last times, if there be a new world within you, a new world without will be good for you, and you for it; otherwise it would be an ill world for you, and you will be ill for and in it; To convince you of the necessity of minding this great work of a new World, or new Creation, iu these last dayes, I would use Three Arguments.

1. *Argu.* If you be not new Creatures, you cannot attain that make and complexion which Gods people shall be of, in the time of their full deliverance, and *Babylons* utter ruine.

1. You cannot reach that Union which will be then among them, if you be unregenerate.

generate. It will be a beautiful face of the Church, as a pleaſant mixture of white and red, with an excellent proportion of parts, but ſuch, as while you are altogether in the fleſh, you can not come near to, nor fall in with; for the ground of this Union is the Spirit, *Eph.*4.3. It is the *unity of the Spirit*: till therefore you are born of the Spirit, and have the ſame Spirit in you with other true Chriſtians, you can not be a living member, you want that *golden tack*, which ſhould faſten you to them, and make you one Tabernacle. While you are yet in the *firſt Adam*, and *without Chriſt*, *you are aliens from the Common-wealth of Iſrael.* What is the Common-wealth and bleſſed time of *Iſraelites*, can not be ſo for you; you having no inward Conjunction, no vitall ligament with them, you being not one with them in Spirit and intereſt of that kind, though you may be one with them by ſome outward tye, one in the fleſh, one in the ſide and party for ſome fleſhly reſpect, but this ſiding of yours with *Iſraelites*, will not entitle you to the *peace that is upon Iſrael*, nor add any weight though it do a number to them, nay you may be a ſnare to them, as *Exod.* 12. 38. there

Pſal. 133.

Exo.26.6.

Eph.2.12.

Gal. 6.

there was *gnereb rab*, a great mixt mu
ritude, or as the *Arab* transſlates, an a
bundant promiſcuous crowd, or as th
Vulgar, an innumerable promiſcuo
throng. But this great mixture that w
awakened by wonderful plagues, to g
with *Iſrael* out of *Egypt*, never came in
Canaan, but hindred that generation
Iſrael from going in, as you may ſe
Num. 11. 4. when another word is uſe
for theſe mingled ſtrangers, *Aſaphſep*
as if one ſhould ſay in our Engliſh phraſ
Omnium gatherum, this hotchpotch, *th*
fell a luſting, their mouthes watered aft
the ſavory meat of *Egypt*, (ſo it was
them) after they had for ſome time bee
without it; *they remember the Leeks,*
nyons, and Garlick of Egypt, and this kin
les their luſt, but they forget the plagu
of *Egypt*, which might have quenched
And this fire in the mixt multitude ſta
not in themſelves, but takes hold of t
Iſraelites, ſo that all the carkaſſes of t
one and other fell in the Wilderneſſe.
you be yet ſtrangers & not *Iſraelites*, n
Chriſtians indeed, though you go alo
with ſuch out of *Egypt*, out of *Babyl*
yet you come not throughly out of *Egy*
out of *Babylon*, you bring it out with y

your hearts, you are out of *Babylon*, but *Babylon* is not out of you; if you be not in the belly of the Pope, the Pope is in your belly. You that are carnal may prove to the reforming people of God a curſed hang-by's, you may be like pitch to them, to defile them, and make the fire of luſt and wrath take hold of them. Hence come the great quarrells, murmurings, Apoſtacies after Reformation begun.

2. If you be unrenewed, you are unfit for that ſpirituall Communion, which will be on foot among Gods people, in the laſt happy dayes. *For what fellowſhip hath light with darkneſſe?* 2 Cor. 6. 14. When the Children are like themſelves, that is ſpirituall, they are too bright for you to behold, they diſcover and torment you, ſo they are beyond your taſte or skill, and bearing. Neither can you well dwell together, no more then the Fuller and the Collier, for the trade of the carnal man is to black and defile himſelf and others: but of the true Chriſtian, to clenſe heart and hand.

3. If you be unregenerate, you are unfit for that weeping, that repenting praying frame, which Gods people will be in,

at the time of their blessed deliverance. You that have hearts of stone, how can you melt and mourn? indeed as some stones before, or in wet weather, will have a dampness or sweat, so may some unregenerate men at the terrour of God's Judgements, and Plagues on Antichrist have a sweat, and horrour upon them, some relenting for the time, (as *Pharoah* himself had) but if you go so far, yet the heart of stone is a stone still, and as hard as ever. Therefore if you will weep with Gods people when they weep, and fast indeed with them when they fast, and tender, and rend your hearts as they, you must have this heart of stone taken away, which if it be done, and you do mourn with them when they mourn, you shall also rejoyce with them when they rejoyce.

4. If you be unrenewed, you will not *ask the way to Sion*, but rather to *Babylon*, Isa. 2.3. for that is down hill, and according to your corrupt nature, whereas the way to *Sion* is up hill. While you have only the *Spirit of the world*, 1 *Cor.* 2. 12. you will go with the world, and do as the most do, and your Pride will not bear it, that you should be to seek of your way, or that

any

any ſhould be better then you. This diſtinguiſhing one from another, or at leaſt the diſtinguiſhing of any from the world, diſpleaſeth you. This Chriſt tells his Diſciples, concerning the world (and it holds of all that are of it, and animated by its Spirit) John 15.19. *Becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.* The formall or very reaſon of the world's hate of Chriſtians, and that which cutt's to the heart is, that they are not one piece with the world, but are by Chriſt's gracious and powerfull working, taken off from it, and this ſo done, that it fall's into the eye and obſervation of the world. You therefore that *are of the world*, & left with it, you cannot indure that *Sion* ſhould be a Mountain, much leſs that it ſhould, as muſt in the laſt dayes, be prepared on the head of the Mountaines, for ſo the Heb ew ſounds, *Iſa.*2.2 If it were but the making of a worldly intereſt, and building a worldly Church (as *Babylon* is) you could bear it, becauſe it will bear with you; but if you be not admitted to the building of *Sion*, the building of the Temple there, that building ſhall not be admitted by you, if you can help, or ra-

ther hinder it, *Ezra* 4. 2, 3, 4. 5. You may be Adversaries to the building of the Temple again, to the near as may be restoring of Ordinances as to the frame they were in, before Babilonish Captivity; You may be unwilling any such work should be in hand, but if something of that kind be set on foot you may notwithstanding make fair weather to it, and say to building, to reforming Christians, *Let us build with you for we seek your God.* We have as true a heart as the best, *and we do sacrifice him*, we keep the Church, and say our prayers, *ever since the dayes of Esarhadon* we do as our Fathers have done before us. But those that are *Jewes* indeed, true Israelites, and really the people of God they will tell you another story, *you have nothing to do with us, to build an house to our God, but we our selves together will build unto the Lord.* This will displease you that are unsound professors, that the upright unite among themselves, but not with you, *we our selves together will build*, the 70 read ἐγὼ τὸ καθ' ὑμᾶς which is so often used for the distinct, yet united administration of the primitive Church in the Acts. The *Syr.* reades we apart, the

vah. we alone. Here will be the quarrell, if you be then ſtrangers to the work of grace, and may not have your hand in *Sion's* work, you will have a hand againſt it; and if you can do any thing in Court or Country againſt it, you will; And then woe to you, if in the laſt dayes you be found enemies to *Jeruſalem*, if you will neede's ſet your ſhoulders againſt it, you will be cut in pieces. You will have a mind as the mixt multitude to make you a Captain or King, (as the Targum of *Jonathan* and *Jeruſalem*) to have ſome leading men, that you may return to *Egypt*, ſee the ſins aggravated in *Neh* 9. 17. *They refuſed to obey, neither were mindful* Num. 14. 4 *of the wonders that God had done among them, but hardned their necks*, (againſt Gods yoke and conduct) *and in their rebellion, appointed a Captain to return to their bondage.* They did actually pitch upon a Captain, and not only ſpeak of having one or other, and this, though it were *to bondage.*

5 If you be not new Creatures, you will not with Gods people in the laſt dayes *ſeek the Lord* and his face, though the face of men; you will not *joyn your ſelves to him*, though you will if you can

for some by-end joyn your selves to Sion. How can your dead heart *hirst for the living God* in his Ordinances, in appearing before him, *Psalm* 42.2. Your carnal mind is at enmity with God, and you can not be hearty in conforming to his will and mind.

6. If you be not new Creatures, you will not be real and practical as God's people will be in the last dayes: for operation follows nature, if you be not *created in Christ Jesus*, you will not be for *good works* indeed, *Eph* 2.10. If God in Christ work not on you (this new Creation) you will not work for him. If you grant *the form of godlinesse*, you *will deny the power of it*, as many will do in the last dayes, 2*Tim*. 3.1,5. If you speak of sin and Reformation, it will be but for fashion or factions sake; for being an old Creature, you will be for your old work, which is another work, another Trade, you will be a worker of iniquity, *in the land of uprightnesse you will deal unjustly, and not behold the majesty of Jehovah*, Isa. 26 10.

7. A fixednesse in good you can not have, if you have no root, if you have not the root of *David*, *Rev*. 5. 5. You can

can not have *Davids* fixed heart, *Psalm* 57.7. He *that hath no root in himself, dureth but for a while*, *Matth.* 13. 21. If sometimes you be of a good mind, it is but for a fit and mood; and this goodness of yours will be but as a morning Cloud and early dew, *Hosea* 6. 4. notwithstanding which all the Harvest may be burnt up. And if you be but chaff, what can be expected, but that you should be driven up and down by the wind.

This may more then suffice for the first Argument, to convince you of the necessity of your conversion in these last dayes, for else you can be no way fit for them, you have no part of that garment which Gods people will then wear; when *Babylon* shall be utterly ruined, and they thoroughly delivered.

If you be not new Creatures, you will be of the Complexion of *Babylon*, the carnal earthly Church, that is to be destroyed; You will be like her in sin, and in Judgement; talk what you will against her. You are like her in sin, for *Rev.* 13. 2. The *Beast to which the Dragon* (the Roman Emperour) *gives his seat*, the City of *Rome* is *like a Leopard*, and that

impenitency, if you remember *Jer.* 1[illegible] 23. Can *the Leopard change his spots*? And it is the spot and brand of the popi[illegible] party, *Revel.* 16. 9, *When scorched und[illegible] the fourth viall, they blasphemed the nam[illegible] of God, which hath power over these plagu[illegible] and they repented not to give him glory.* The[illegible] stomachs are too bigg to confesse the[illegible] errour, and to take shame to themselve[illegible] and give God the glory of his justice a[illegible] power; So under the fifth viall, verse 1[illegible] *They blasphemed the God of Heaven, be[illegible] cause of their paines, and their sores, an[illegible] repented not of their deedes.* So Revel 9.2[illegible] *The rest of the men that were not killed b[illegible] these plagues, yet repented not of the work[illegible] of their hands, that they should not worsh[illegible] Devils and Idols, of gold, and silver, an[illegible] brass.* This is most likely to be of th[illegible] popish party, which was not awakene[illegible] by the Judgements of God in the Easter[illegible] parts; for it cannot be of Turks or Jews for neither of them have such images, a[illegible] this Text speakes of, but the papists ar[illegible] full of them, and will not be warned t[illegible] repent of that Idolatry. And this Scrip-ture may answer, *Revel.* 2 21, 22. *Jezabel* which seduceth Christians to Fornicat[illegible] and idolatry, *hath space given her to re-*

pent

ent, and she repented not; This Western Church is not under so quick a vification as the East, but she improves not this space for Repentance. Now if you be of the same graine as *Babylon*, if you will not repent, and so are like her in sin, you will *partake of her plagues*; You will be cast into the same *bed of Tribulation*, if you be found in *the same bed of Fornication*. You will partake and bewaile her ruine, if you partake of her sins, *Rev.* 18. 9. *And the Kings of the earth who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoak of her burning*. These Kings that have held communion with *Babylon*, must be (for ought I see) of the ten hornes, who having given their strength to the Whore, (which is to commit Fornication with her, *Prov.* 31. 3.) afterward hate and burn her, *Rev.* 17. 16. And that they should lament to see the smoak of that burning, which they themselves have kindled, is strange, and I know not the reason, except it be that they act upon other principles then true Repentance of their carnal Popish Religion; some quarrels and cross interests may engage them in the

Rev. 18. 4.

the work of burning *Babylon*, and then
the *Israelites* against *Benjamin*, be ſor
they have gone ſo farr. If any of yo
happen (for it is but a hap on your par
to oppoſe and deſtroy *Babylon*, and y
repent not of her ſins, you will certain
repent of the oppoſition and ruine th
you have made; you will be weepi
over her when better ſouls v. 20. will a
muſt *rejoyce over her, becauſe God hath*
venged them on her; then will that
performed which is promiſed, *Iſa.* 65. 1
14. *Gods ſervants will eat and drink, wh*
ye will be hungry and thirſty; they will r
joyce, but ye ſhall be aſhamed, they ſhall ſi
for joy of heart, but ye ſhall cry for ſorro
of heart, and ye ſhall howle for vexation
ſpirit.

Wherefore be perſwaded rather now t
repent and be aſhamed, with ſuch repent
ance and ſhame as may end in that jo
and glory of Gods ſervants; Come no
to Chriſt for life, leſt he come againſt yo
for death; now take hold of his grac
leſt his wrath take hold of you. It is cer
tain, if you be not now delivered by him
you can not hereafter be delivered from
him. You may haply have other Con
ceipts, and in confidence of your good e
ſtate

ſtate, and your being Proteſtants, impatiently long for, and talk of the Kingdom of Chriſt, and the throwing down of *Romiſh Babylon*; but if you be not ſuch as Chriſt expects in that day (our Text hath told you what) then will not he, or his day be ſuch as you expect. Think well of that Scripture which is for this purpoſe, *Amos* 5.18,19,20. *Woe unto you that deſire the day of the Lord*, when this deſire is not upon a change of heart, and in love to God and his glory, but rather for a change of your outward conditiō, being ſomeway diſcontented and weary of your preſent, *to what end is it for you?* what will ſuch as you be the better for it, *the day of the Lord is darkneſſe and not light*; *As if a man did flee from a Lion and a Bear mete him*; *Shall not the day of the Lord be darkneſs and not light, even very dark and no brightneſſe in it*, no Comfort nor help to you, and may be no time of Converſion and acceptance to you, that have reſiſted the Holy Ghoſt in all his ſtrivings, by former meanes of grace by the word & works of God. When the Lord Jeſus comes to take vengeance on them that have not obeyed his Goſpel, ſhall that light profeſſor and Mountebank-Chriſtian

an be able to hold up then? Heare what a meere pretender to the true God saith on the foresight of such a day, Num. 24. 23. *Alas! Who shall live when God doth this?* It is not every one that saith Lord, Lord, it will be but a few, many great talkers, will not be able to escape, and let thee and I say, am I in a condition to escape in that day? If we be not sound at heart, how confident soever we be now we shall tremble then, Isa. 33. 14, *The sinners in Sion* who live in Sion and in their sins, be never truly changed *such are afraid. Fearfulnesse hath surprised the hypocrites, who among us shall dwell with the devouring fire*; who shall beare those dreadful Judgements of God. *He that walketh righteously and speaketh uprightly.* This shews the fire not to be of hell, for no upright ones dwell there. Say there fore in a holy fear of God, Mal. 3. 2. *Who may abide the day of his comming? and who shall stand when he appeareth.* No many *for he his like a refiners fire*; if then I be but drosse sticking to true Christians I shall be consumed by this fire: *and like a fullers sope*, if than I be but dirt that sticks to the wool, I shall be scoured and washed away. If you be of them, that

fear

fear the name of God, and so tremble at his word & works, as to come in, and be at peace before his wrath break out, Christ's day will arise upon you, *with healing in his wings*, the Sun of righteousnes that will rise that day so terrible to others, will cheerfully, gloriously dawn upon you, and heale all your ailes; otherwise he comes with wounds, for the hairie calpe of such a one that goeth on still in his Trespasses, *Psalm* 68. Mal. 3.

3. *Arg.* To perswade you in these times to answer the call of Christ, is, The favourable season you have for it. It seemes to be at the eleventh hour, the latter end of the Gospel's day, and yet if at last you will take entertainment with him, he will deal as bountifully with you that have loytered so long as those that came in at the first. This his bounty should be wonderfull in your eye, for it is so in every other eye that looke's upon it. It is more then you could expect, and then men can bear, their eye is not good enough to see and endure it, much less to do so. When Christ is about to ascend his Throne, that he may reward his labouring servants, and punish his froward adversaries, now to offer peace to you, after Mat. 20. 6.

ter your so long neglect and oppositio
Rev. 14. 6, 7, 8. *The everlasting Gospel*
not extinct by popish corruptions
preached, perswading to *fear God*, a
give glory to him, for the hour of his judg
ment is come. Oh let this marvellous co
delcention and sweetnesse of Christ bo
your stubborn hearts. Now *kiss the S*
Psalm 2. *lest he be angry, and ye perish from th*
way. You have been bidden formerly
you have had your first invitations, *Lu*
14. 16. and these you have not answere
Matth. 22. 3. but now the Lord sends h
servant at *supper time*, Luke 14 17. *to say*
come, for all things are now ready. Ther
is now no more time to dally, to delay
are you only not ready, when all thing
else are ready? Is mercy and grace read
for you, and are not you ready for it? Dot
the doore of grace as yet stand open t
you, and is the doore of your heart ye
shut to grace? You have been called upo
Isa. 55. to buy Wine and Milk without Mony, an
it hath been with you but a dull and dea
Market, but now that Market may be en
ding, now all may be packing up, there
fore tarry not. If now you will not trade
the servants of Christ which have so long
negotiated for him to no purpose, may go

and

nd complain to their Lord, here is no
oing for us, here is scarce any that
heapen's our commodities, send us Lord
hither thou wilt send us. When the
ewes out stood their Market, and refused
e Gospell till there was no remedy, the
rvants of Christ professed it, *Loe we turn* Act. 13.46
the Gentiles. Wherefore before the
oor be shut, press hard to get in; in-
eat the Lord, before he depart, to save
ne soul more.

To give aime for our intelligence in 2. *Use.*
ings to come to pass in the world, about
e destruction of *Babylon*, and the
orough Reformation and deliverance
the Protestant Churches. If we grow
to this stature and feature in the Text;
n Union, Comunion, Repentance, &c.)
ose great things of the ruine of Anti-
rist, and the reign of Christ can not be
r off. Those signes and unusuall ap-
arances that we are ascertained of in
Heavens, Earth or Waters, must have
eir due regard as the works of God,
o will be reverenced therein. They
y shew us that God is doing some
eat and extraordinary things in the
rld, but we shall hardly know from
ence what, when or where. We have a

more

more sure word of prophecy, to which we shall do well to give the greatest heed to know what is coming upon the Earth: let us rather look on the face of our soul then the face of the firmament. One sign from Heaven in the hearts of Christians is better then many signes in the Heaven over their heads only. Some carry an Almanack in their bones, to tell them what weather is comming, and sure the Christians do carry an Almanack in their hearts, and by the frame of them, may (according to the Word of Truth) be weather-wise, may know what is coming upon us in these dayes. As God would not hide from *Abraham*, what he was about to do against *Sodom*, so neither from the Children of *Abraham* (that walk in his steps, and will be faithful to promote Gods interest in the world) will God hide what he is about to do against Antichrist or spiritual *Sodom* in these last dayes. When Gods people do grow up to the wholesome Constitution of a godly truth full Union, in Repentance and prayer, a conscientious regard to instituted and spirituall worship, in a practical and stable following of God; when the people of God (though yet weak and tender

Gen. 18 17,19.

do *put forth these leaves, ye may know that the Summer is nigh*, ye may know that their deliverance *is neere, and even at the doores*; For these are the signes (precedent or concomitant) which God hath given thereof, and that you may rest assured of the Intelligence you get this way, you have in the Text the word of *Jehovah* himself, who gives being to all his promises; *In those dayes, and in that time saith Jehovah.* You shall not be put to such uncertainties, as in other intelligence, *such a one reported*, and *another heard such a one say*, and *some conclude this or that, from such a sign or wonder.* But *Jehovah*, who is of unquestionable truth saith this. Mat. 24. 32, 33.

3. *Use.* To perswade us patiently to wait for this seasonable destruction of *Babylon*, and deliverance of the true *Israel* of God. *Ye have need of patience, For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, God will avenge his own Elect, though he bear long with them.* Christ (who is the faithful one, the *Amen*, most sure in his word) saith, *I tell you, that he will avenge them speedily, but when the Son of man cometh* (to execute this vengeance of Heb. 10. 36, 37, 38. Luke 18. 7, 8.

God upon the enemies of his elect) *shall he find faith on the earth?* Friends or foes will scarce believe that he will come to do any such work. I would help the faith and so the patience of you that are Christ's friends, that you may live; and the serious consideration of the Text, will afford much help to your faith & patience and so to keep you alive in the last times.

The Text tell's you when it is seasonable for Christ to come and dispatch this work against *Babel*, and for *Sion*, and if he stay not after this season, *he doth not tarry*, he is not behind hand, as the word signifies in ——— *Habacuc*, whence the Apostle quotes his, and there the first *tarry*, Hab 2. 3. *Teacher.* our translation is not the same with the later, and the Chald. opens that, *wait for it, because* it or he *will surely come*, will come in his time, *the time* which he hath sayed *was appointed*, that is the fit time the season. The Apostle, 2 *Thes.* 2. 8. makes two times or degrees of the fall of Antichrist, there *is a consuming* or wasting *by the Spirit of his mouth*, by the powerful administration of his word, and then there is a *destroying* of him by the *brightness* or dawning of *his coming*. Now to keep Christians from the faith and comfort

comfort of this coming of Christ, Satan hath endeavoured to discredit, to antedate, or to baffle or null it.

1. He hath sought to discredit this appearing of Christ by false fires, and alarmes, false appearing that so this true appearing may not be regarded. As they that in the fable, were oft mockt by the boyes, crying out the Woolf, the Woolf, at last when indeed the Woolf came, they would not believe it, nor prepare for it. Thus Satan at several times hath raised rumors and false cries of the comming of Christ, that men might give no heed to his coming indeed. Christ warnes his Disciples of this juggle of Satan, *Matth.* 24. 23, unto the 28. At this 23. verse, it is thought our Lord begin's to answer to the second question propounded by his Disciples in the third verse, *what shall be the sign of thy coming?* To which he answers that there will be many false appearances, some particular men will report that Christ is here or there, and though these pretended Christ's or their Prophets, should shew great signes and wonders, yet believe not them, but the true Christ that hath told you before, they should do so. If any men pretend

that he is in any remote ſolitary place or that in ſome private meeting and re tirement, you muſt not believe it. Fo Chriſt's real coming will not be any ſuc ſecret or doubtful buſineſſe, not a ſma Candle or blaze, but clear and univerſa as a thorough lightning that pierceth a places ſpeedily, and all good hearts w be aſſured of his coming and gather t him.

2. There hath been an antedating this coming of Chriſt, an over hafty e pecting of it; and this being diſappoin ed, the faith and comfort of this appea ing of Chriſt, muſt needs be weakened, f this makeing haſte is contrary to fait and faith unto it. As he that *believe will not make haſte*, will wait and allo Iſa.28.16. God his time to perform, ſo he that w make haſte believeth not; ſo far as he hafty and muſt needs have things do preſently, ſo far he is in doubt, in u belief of the certainty of performan This hafty antedating of Chriſt's appe ing, ſeemes to be the weakneſſe or wo of Chriſtians in our times, and no wond for it hath been ſo, long ſince in Chri ans that were a great deal farther Luke 19.11. When Chriſt was draw ne

neere to the place and time of his ſuffering, then his Diſciples *thought that the Kingdom of God ſhould immediately appear.* So ſome Diſciples now a dayes, when they are neereſt to their greateſt ſufferingswith Chriſt, may in their conceipt skip that hard leſſon, and look for an immediate, ſuddain reigning with Chriſt. And though the Diſciples then were ſufficiently confuted in that their haſty expectation, yet as ſoon as the great plunge of the Croſs was over, and Chriſt was riſen, their former weakneſs riſeth alſo, and they are at the ſame haſty frame again, *Acts* 1.6. *When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the Kingdome to Iſrael?* And although this weakneſs were then checkt in the Apoſtles, yet they lived to ſee it, and worſe, ſpring up in others who pretend ſome of them, a revelation, ſome an Apoſtolical Tradition (either by ſome ſecret word, or by ſome ſecret writing) for this conceipt of theirs, that Chriſt's day was forthwith to come; againſt which weak conceipt or wily deceit, one of the Apoſtles is forced to uſe a vehement dehortation, and that from the true appear-

ing of Christ, as they valued and expected that reall appearing, so not to regard this imaginary one, 2 *Thess.* 2. 1, 2, 3. *Now we beseech you Brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by Word, nor by Letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, &c.* As if he should say, Christ will not have his glorious day, (never to be shut up by night) till Antichrist have his day, which must end in everlasting darkness. And if in our dayes our subtile adversary, as an Angel of Light prevail so far with any to antedate the coming of Christ, and alleage any Revelation or Vision for it, our Lord hath here provided an Antidote against the poyson and trouble of this Antedate.

3. Sathan hath of old, and so may now prevail with some against this truth of Christ's appearing, not onely to disbelieve, but to scorn it as a meer fancy, because of the delay, and may be because of the former mistakes. And wicked

he arts

hearts of these last times, have more of the one, and other occasion to feed their profanesse, 2 Peter 3. 3, 4. *There shall come in the last dayes scoffers, walking after their own Lusts; And saying, where is the promise of his coming? for since the Fathers fell a sleep, all things continue as they were from the beginning.*

Now against all these designes of Sathan, I propound in this third use a patient waiting with a quiet spirit, for the appearing of Christ to destroy his, and his Churches great opposite, and to deliver his people. Let us wait for his doing both, when his people are ready for them, as our Text declare's.

1. *Arg.* If these works of *Babylon's* destruction, and *Israels* deliverance should not be done in season, they would loose their Beauty, *Eccles.* 3. 11. *He hath made every thing beautiful in his time*, that is, in it's season, and the season only is Gods time. The Chaldee paraphrast gives an instance, The breach of the Ten Tribes from the other, might not be when *Sheba* the Son of *Bichri* attempted it, because the Temple for all the house of *Israel* might have been hindred in the building and use. It is most certain truth

Sept. Καιρῶ αὐτῆς.

that God is a wise worker, and will not by the importunity or confidence of any be drawn to marr the beauty of his works to do them overhastily, that is unseasonably. There is a certain due time for the destruction of Antichrist, 2 *Thes.* 2.6. *He must be revealed in his time*, in the seasō that is suited to him, & his revealing is in order to to his consuming and destroying. So of *Israel's* enemy which may be Antichrist, (as compared with *Sodom*) God saith, *Deut.* 32.35. *To me belongeth vengeance and recompence*; therefore ye my people must not prescribe what, how, or when it must be dispensed this is not your jurisdiction, *their foot shall slide in due time*, the enemies of the Church seem to take firm footing, so that none can move them by their pushing nor trip up their heel, but when it is a fit time their feet shall fail them, they shall trip, *for the day of their calamity is at hand* there is a day appointed, *and the things that shall come upon them make haste.* If ye would know by what tokens this day of calamity may be discerned, it follows *ver.* 36. *For the Lord shall judge his people* in chastening of them, and so awakening them to judge themselves, *and repent him*

ἐν τῷ ἐαυτοῦ καιρῷ.

Deut. 32. 32. with Rev. 11.

himself for his Servants; They repent themselves of their provoking him, and be (in his manner) of his being provoked, *When he seeth that their power is gone*, their hand is gone, saith the Hebrew, they have no hand of their own to lift them up, *there is none shut up or left*, no reserve at home, or escaped abroad, which (as one Translation) can help or support. Here we see that there is a certain season, to which God referreth both the destruction of the enemy, and the deliverance of his people. For the later (the deliverance of the Church) it is further testified, that there is a certain season, and God hath not promised it in any other time, 1 *Peter* 5.6. *Humble your selves under the mighty hand of God, that he may exalt you in due time.* When mercy come's in a promise, it come's in the greatest worth, and it never come's in a promise but when in due time. The due time is not as soon as you want it, but when Christ (who can best weigh all circumstances) seeth fit, *John* 2.3,4,5. When the Mother of *Jesus*, espied that her friend wanted Wine, she presently tells *Jesus*, expecting as present a supply. But he will not be put out of his pace, or time by any,

Syriac.

any, though never so dear and near to him; *He saith Woman, what have I to do with thee, mine hour is not yet come,* it was coming but not come, his season of shewing his extraordinary power; and whosoever will set him a time for that make too bold with him. Therefore your best way in this case, is to be quiet and do your duty, as she saith to them there, *Whatsoever he saith unto you do it.* If you are in this posture, you shall have your Wine, your comfort, your deliverance, when it will be richest, and of the best relish. Appear you in a way of waiting and obedience in your time, and Christ will appear in a way of power in his time.

—1 *Tim* 6. 14, 15. *Keep this Commandment,* ordring you in matters of the Church, and of common conversation, *without spot, unrebukeable, untill the appearing of our Lord Jesus, which in his times* proper seasons, that is, his fore-bounded times, he *shall shew who is the blessed, and onely Potentate, the King of Kings, the Lord of Lords.* Christ will not do his great works toward the end of the world, in improper and unfit times; any time will not serve turn, none but the proper time, for then will his works be

Καιροῖς ἰδίοις.

Arab.

in

n the faireſt and beſt appearance; there-
ore quietly wait on him, for the fulfilling
hem in the ſeaſon.

2. *Arg.* This quiet waiting is the more
ikely way to attain the deſtruction of
Babylon, and deliverance of the Church,
Pſalm 37.9. *Evil doers ſhall be cut off,*
ut thoſe that wait upon the Lord they ſhall
herit the earth, verſe 11. *The meek ſhall*
herit the earth. Yea, thoſe that with a
eek ſpirit wait till God deſtroy *Baby-*
n, are moſt likely to know it, *Jer.*51.
9. The Prophecy againſt *Babylon* is com-
itted to *Serajah*, and *Serajah was a quiet*
Prince. Another man of a turbulent ſpi-
it, would not have waited for Gods time
nd way of performing the prophecy, but
ould have been making Commotions,
nd this prophecy the occaſion and de-
ence of them. And if the quiet waiting
ſraelite be the Cabinet in which the pro-
hecy of *Babylon's* deſtruction is depoſi-
ed, then is he alſo neareſt to the poſſeſſi-
n of that mercy; before theſe promiſes
f God (of *Babylon's* ruine and the
hurches ſalvation, for they are both
romiſes to the Church) are brought forth
nto performance, by faith and patience
e are brought as near as poſſible to
poſſeſſion,

posſeſſion, *Heb.* 11. 13. *Theſe all dyed i faith, not having received the promiſes, bu having ſeen them afar off, and were per ſwaded of them and embraced them.* Yo may have the promiſes of the laſt day in your boſome, and embraces, thoug not inyour hand; You may have the com fort of them, living and dying in the fait of them, and quiet waiting for ther though you never live to ſee the perfo mance.

3. *Arg.* Unquiet haſty ſpirits, do n contribute to *Babylon's* deſtructio but their own, and do rather obſtru then promote *Sion's* deliverance; and a indeed more likely to eye & follow the own advantage, then the good whic they pretend, as you may ſee *Dan* 11. 1 *The robbers of thy people ſhall exalt them ſelves to eſtabliſh the viſion, but they ſha not proſper.* Though they pretend God predictions of ſuch a deliverance, and are forward in great undertakings, y are they likely to intend themſelves, th feathering of their own neſts, the robbin and ſpoiling of others, & enriching them ſelves, but they thrive accordingly in th concluſion, *they proſper not.* And it is mercy that ſuch proſper not in the

ſelfi

elfiish and unseasonable attempts, of establishing the prophesies against *Babylon*, or for *Sion*. If such hasty hands should teare unripe fruit from the Tree of Providence, what would such unripe & unseasonable deliverāces breed, but crudities & worms, a raw temper & not a healthful one; and our heavēly father loves us never the less, for denying the gathering & tasting such fruit, it may be if we did taste it, after a bite we should throw it away, *Numb.* 14. to the end. Those murmurers that would not enter when they might, now nere 40 years before the time *they rise up early*, (but never the near) *and gat them up to the top of the Mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised.* But *Moses* and the Ark of God, and so the sober part of the people, went not up with these willfull adventurers, who miscarry in their enterprize, And it was well they did, for if such an unruly, mutinous, ungodly generation, had gone into *Canaan*, what sad work would they have made of it? If a child that is Heir to an estate, should have it in hand before he come to years of discretion, he would haply spoile the state and himself also. Christians are not

yet

yet grown up to years of discretion, an
therefore it is not good in the eyes
their Father to put such an estate, as fo
hasteafter, into their hand, though he ma
intend it for them another day. If *Bab*
lon were utterly destroyed, and the Pr
testants (even the most real of them) ha
the power of the world in their hand
what should they do with it; so far as w
yet see, they could no more walk with
1 Sam. 17. then little *David* could in *Saul's* armou
which was too bigg and comberso
for him, neither had he proved it, so ne
ther have they any experience in such
matter, neither are they grown to a st
ture of gifts and graces for such a thing
their spirit is not able to do the work, no
bear up under the Temptation of such
state. And let a state be never so ga
if it be not fit for Christians, it is not us
full, and so not desirable, as a shooe tha
is richly embroydered with gold, and be
set with pearls, yet if it fit not the foot,
man can not make the proper use of i
can not go in it, though his teeth wate
at that gaudy thing. Let Apparel be neve
so royal and splendid, yet if it be not fit
it will not become nor serve him tha
put's it on. Nay the reaching after such

state before the fit time (though there be a time reserved for it) tends not to the advantage, but loss of the thing, and them that so unseasonably catch at it, 1 *Chron.* 7.21. The Son's of *Ephraim* might know there was a time when God would give the *Canaanites* into the hands of *Israel*, but they adventuring before the time, fell in the undertaking. The Town of *Velitre* in *Italy*, had their walls touched with lightning from Heaven, which was interpreted by their Wise men, to signifie that a Citizen of theirs should have the Empire, whereupon they then, and often made Warr with the *Romans*, to their own disappointment and loss, but at last *Augustus* that was born there, obtained the Empire. The *Jewes* also, upon mistake of some predictions of their having the dominion, did often rise in armes to their fall. It hath been one of the English vanities, to be credulous of pretended prophecies, and thereby ingaging in evil and ruinous designes, as is observed by Mr. *Fox* and others. In The Duke of *Buckingham* in *Henry* the 8. time, was so cozened into foolish dreames of a Crown, as to loose his Head. In *Edward* the 6. time, there was a prophecy that the

Sir *John Hayward*, *Edw.6.*

King,

King, Nobility and Gentry ſhould
deſtroyed, and 4. Governours ſhould
in their ſtead, which was the ground
an inſurrection. Now the uprightne
of a Chriſtian is to watch againſt the
that is his, by his nationall, as well as
perſonal, or vocationall complexion. T
Tit. 1. Profeſſors in *Crete* muſt know and avo
the common ſins of the *Cretians*; ſo m
Profeſſours in *England* the ſins and va
tie of the *Engliſh*, whereof this is one,
ving heed to uncertain prophecies, a
thereupon ingaging in ſinful or doubt
deſignes to accompliſh what is ſo fo
told, inſtead of *waiting for Gods counſe*
Pſalm 106. 13, 14, 15. And this haſty urging of providence, a
uor waiting on the Divine Will a
Wiſedom, doth argue forgetting Go
former Work, and brings in *a luſting e*
ceedingly in the Wilderneſſe, and a tempti
God in the deſert, and he gave them their
queſt, but ſent leanneſs into their ſouls.
God do yeild any thing to this eager l
and deſire, it is only the preſent feedi
and flattering their carkaſſe, but in t
beſt part of you (your ſouls) you w
not thrive, or be the better but the wor
ſo that in this our uſual ſaying is gai
ſaid you fare not the better but the wor

by coming ſooner. Wherefore I would conclude this Uſe, with that earneſt perſwaſive of the Church, *Can.* 2.7. *I charge you, O ye Daughters of Jeruſalem,* if ye be profeſſors of, or well wiſhers to the truth, *by the roes, and by the hindes of the field,* as ye look for any comfort and content in your life, *that ye ſtir not up, nor awake my love till he pleaſe.* That ye do not over-hale Chriſt, and think to draw him to do his mighty works before the ſeaſon; in ſuch a ſenſe the Chaldee Paraphraſt interprets this Scripture, counting the over-haſty outfall of the Sons of *Ephraim,* in *Egypt* on the *Philiſtins,* and of the willful *Iſraelites* in the wilderneſs, on the *Amalekites* and *Canaanites,* to be a tranſgreſſion of this rule. And (Beloved) you may (by holy reaſon) reaſon your ſouls into a patient waiting on Chriſt, till this hour and ſeaſon of doing his works is come, for if your Lord himſelf be willing to wait for his Kingdom, and to ſuffer yet a while Antichriſt and his followers, to uſurp, on his right and throne, inſteadof being his footſtool; if he be willing as yet to wait for his throne, how much more are ye oblieged that are but his attendants, to be content to wait his time, it

1 Chro. 7.

Num. 14.

Heb. 10. 1. *Hence forth expecting till his enemies be made his foot-ſtoole.*

will be contrary to duty and manners t
over-hale our Lord, or go before him, an
not suffer him to take his own time, t
make and pursue his claim, who is sov
raign in wisdom as well as in power, King
dom and glory to do it.

4. *Use.* Take great heed and care about th
work of your generation, which may b
the promoting of *Babylon's* destructio
and *Sion's* deliverance. In this,

1. Take heed of false work, and
2. To your true work.

1. Take heed of false work, of whic
you are in danger, to which you will ha
temptation specially in the case mention
ed. *Psalm* 125. 3. *The rod of the wicke*
(a) Heb. Chald. *shall not rest*, or (a) be quiet, acquiesc
be still without disturbance, *upon the lo*
of the righteous, lest the righteous put forth
their hands to iniquity. If the Rod, (th
stroakes of the wicked persecuter) seem t
continue long, and rest on you without
any check, as though it were in it's prope
place, and where it must all way be, ye
for your own deliverance and their pu
nishment, which are good, do not put
put forth your hand to evill, do not
free ine your Conscience beyond what i
lawful and usual with you; And to tie up
your

your hands from iniqnity, from evill means of accomplishing these good ends, Consider,

1. That Christ will not, needs not have his right by your doing wrong; though other Empires have been founded in iniquity, in Unrighteousnesse, Cruelty, and Treacherousnesse, yet Christ will not go these steps to his Throne, as he will use so will he get his Kingdom well, *Psalm* 89. 14. *Justice and Judgement*, righteousnes and wisedom, *the habitation of thy Throne*, such will the constant management of his Kingdom be, and he will come to it by meanes agreeable hereto, for *mercy and truth go before thy face*. If your procedure be not in mercy and truth, you are not fit Harbingers for this King and Kingdom you pretend to.

2. To keep your hand from iniquity, yea, from being too busie, consider that some Scriptures do hint that little of man, little of the best of men (in their worldly might) will be used in setting up Christs Kingdom, *Dan.* 2. 44, 45. *The God of Heaven will set up a Kingdom*, and this was intimated in the vision, *forasmuch as thou sawest that the stone was cut out of the Mountain without hands*. Christ in this

may be typed out by that mighty Champion *Eleazar*, which signifie's the help of God, 2 *Sam.* 23. 10. *He arose and smote the Philistins, and the Lord wrought a great victory that day, and the people returned after him only to spoil.* Christ alone by some mighty work, may give the blow and defeat the Enemy, so that his followers have nothing to do but pursue and enjoy what he hath done; and we find his people united, not fighting, but pursuing, *Isa.* 11. 13, 14. *They shall fly upon the shoulders*, not the faces *of the Philistines* Christ by his terrors, or their own blind quarrels, or infatuated counsels, may put them to a rowt; how little was it *Israel* did by number or strength, to put the *Midianites* to rout and flight? *Judges* 7. It cost them not one blow of their hands, but the Three Hundred *Israelites blew the Trumpets, and brake their pitchers, and all the Host ran and cried and fled, and the Lord set every mans sword against his fellow, even throughout all the Host.* And Christ's deliverance of his people from those that have enslaved, and tyranously oppressed them, is sayed to be after this manner, *Isa.* 9. *Thou hast broken the yoke of his burden,*

e ſtaff of his ſhoulder, the rod of his oppreſ-
ur, as in the day of Midian, Iſa. 10. 26.
The Lord will ſtir up a ſcourge for him,
r the Aſſyrian, which the ſtock on
hich the Babylonian was graffed, and (*a*) C. Stephanus.
abylon is counted by (*a*) ſome Authors
e Metropolis of *Aſſyria*, (*b*) and *Aſſy-* (*b*) Pliny.
a from it called *Babylonia*, and (*c*) King (*c*) 2 Chr.
Babylon called King of *Aſſyria*, *accor-* 33 11.
ing to the ſlaughter of Midian at the rock
Oreb, and that ſlaughter at *Oreb* was
the *Ephraimites*, who were onely uſed
purſuing, not getting the victory. It
ay be the Lord Jeſus will not uſe his
wn people much in the foul drudgery
the firſt cutting down of their enemies,
or in the mean work of digging pits,
hiding ſnares, laying plots for them,
ut his people being out of ſight, he will
e ſeen in deſtroying them by themſelves,
is expreſſed in a *Pſalm* that ſpeakes of
e deſtruction of Antichriſt, *Pſalm* 9.
tle, *upon muth labben* the death of the
on, what Son but *the Son of Perdition*, 2 Theſ. 2.
ow of the way of his perdition it is ſay-
d, Verſe 15, 16. *The Heathen* for ſo Apo-
ſtate Idolatrous Profeſſours are called, Rev. 11. 2.
re ſunck down in the pit that they made: in
the net which they hid, is their own foot ta-

ken. The Lord is known by the Judgme
which he executeth, the wicked is sna
in the work of his own hands, Higgai
Selah. This will be much for the gl
of Christ as God, that the destructi
of his great Antichristian Adversary
will be very much by their own plots,
signes and party. Those Kings may w
Rev. 17. 16 with 18. 9. the ruine of *Babylon*, which may after wa
bewail it; And this painted Harlot *Je*
2 Kings 9. 32. 33. *bel* may be thrown to the Dogs, by th
that formerly have been so unma
Rev. 2. 20. such *Eunuchs* as to be her slaves. This
some other way, God will *rain snar*
fire and brimstone, and an horrible temp
Psal. 11. 6. *upon the wicked.* Therefore take he
of false and mistaken work in these l
dayes, to bring about the destruction
Babylon, or the deliverance of *Sion*.

But secondly, take good heed to yo
true, sure work, which is cut out for y
in this Text, it is to put on that frame, th
garment in which Christ expects yo
when he come's to destroy *Babylon* a
deliver his Church, be putting on Unio
Communion, Sack-cloth, (or seriou
mourning and supplication) be puttin
forward in Reformation of Worship a
cording to the mind of God, be with yo

spirit

ſpirits preſſing through the Acts of Worſhip to the Divine Object of it, be doing Chriſtians (every day practiſing what you are every day learning) and be ſtabliſhed, grounded Chriſtians, not weather-cocks. Would you fain have the promiſed deliverances, you will haſten them by ſuffering and doing the Will of God, *Heb.* 10. 36. *Ye have need of patience, that after ye have done the Will of God, ye may receive the promiſe.* The more earneſt you are in receiving the Commands of God for theſe laſt times, the more near you are to receive the promiſes of them. When the marriage of the Lamb is come, and ſo Chriſt comes as a Bridegrome to his Church, & as a terrible Conqueror too, againſt *the Beaſt and falſe Prophet*, & their partakers, then the Lambs *Wife* the Church *hath made her ſelf ready.* O that ye would be making your ſelves ready, and be among thoſe *bleſſed* ones, *that are called unto the marriage ſupper of the Lamb*, and you muſt come in a frame ſutable to the marriage; and till you are ready, it is wel for you that the Lords comes not to *rule the Nations with a rod of iron.* *The Lord is not ſlack concerning his promiſe, but is long ſuffering to us-ward, not willing that*

Rev. 19 7, 20.

15. Verſe.

2 Pet 3.9.

any ſhould periſh. If he ſhould not ſtay till you are ready, if he come upon you while you are quarrelling, carnally ſecure, ſuperſtitious, hypocritical, &c. What would become of you? Be you therefore putting your ſelves into a poſture for this coming of Chriſt, and this is to *look for, and haſte unto the coming of the day of God.* When the Diſciples were much in the thought of the *immediate appearing of the Kingdom of God*, Chriſt tells them the parable of the Talents, thereby turning their thoughts and endeavours to their proper and profitable buſineſs, and what was theirs is yours much more, by how much the neerer that Kingdom is; Wherefore think often, my Lord is comming, what Trade do I drive for him in the world, what am I doing? am I in a way that I may be glad at his coming, when not only the Antichriſtian party, but the ſlothful profeſſor will periſh? When *Peter* is in the way of deliverance, and his chains fall off, he muſt do as he is bidden, he *muſt gird himſelf, and bind on his ſandals*, make himſelf ready to walk after his deliverer, *caſt thy garment about thee and follow me.* If you wil be in a way of deliverance, you muſt be in a way of obedience to, and compli-

Verſe 12.

Luke 19. 11, 12, 20, 27.

Acts 12. 7, 8.

ance

ance with your deliverer. Do you believe deliverance is a breeding, you must be diligent to know and observe what conduceth to the accomplishing and management of it, as *Manoah* about *Samson.* You reprieve the Enemy, while you neglect the Work God expects and designes in his people; for *the Lord will perform his whole work*, he will not do it by halves *upon Mount Sion, and then punish the stout heart of the King of Assyria.* When he hath made his Church bend and yeild to him, then he will break the sturdy unyeilding Enemy. You hinder the work without, while you slack that within. Be awakened to such duty as will further your deliverance, and so receive that Exhortation; *Deliver thy self O Sion, that dwellest with the Daughter of Babylon.* And be not as an *unwise Son, that stay's long* in the birth; that is every way dangerous, to Mother and Child to you and your generation. *Moses avenged* the Israelite that *was oppressed, and smote the Egyptian, for he supposed his brethren would have understood how that God by his hand would deliver them, but they understood not.* Their deliverance was ready for them, but they not making themselves

Judg. 13.

Isa. 10. 11.

Zech. 2. 7.

Hos. 13. 13

Acts 7. 24, 25, 30.

ſelves ready for it, nor complying with the tenders thereof, they are put back forty years, for ſo long did *Moſes* continue in *Midian*, and they in *Egypt*. In like manner afterward, when the *Iſraelites* had as it were the doore into *Canaan* opened, and might freely enter into all the good thereof, but their hearts being ſhut to it, and every way unfit, they have a ſad reverſe, and are put back into the Wilderneſſe neer forty years; and when the people of God have by their unreadineſſe and unſuitableneſſe for mercy, thrown off and adjourned it, they can not at that time recover it, they can not then thruſt into *Canaan*, be they never ſo daring and adventurous. Wherefore if you will have your hopes and deſires of the ruine of *Babylon*, and raiſing *Sion*, take place and ſignifie any thing, you muſt fall ſeriouſly to Heart-work and Houſe-work, and ſet and keep up Chriſt's Kingdom there, that it may take place in the world. You (may be) cauſe the world to hear much of his Kingdom and Government, but let them ſee ſomething of it; and if you that ſay you have ſeen Chriſt, and deſire his Kingdom, do not firſt ſubmit to him, & give the world example

Num. 14.

ſo

ſo to do, how can you reaſonably expect that they (which have not known him or it) ſhould do ſo? Will they not ſuſpect that when you ſpeak of Chriſt's ruling, you mean your own? And believe it, whoſoever of you is not willing that Chriſt ſhould reign, Chriſt will come when he comes, to the terror & confuſion of ſuch. Yea, when you *go out to meet the Bridegroom*, and as *fooliſh virgins*, are not ready for his coming; you will be woefully diſappointed, and how much ſoever you have talked of him and his coming, you will be excluded, and he will anſwer all your importunate expectations with that ſad diſmiſſion; *Verily I ſay unto you, I know you not.* Mat. 25.

THE

THE THIRD SERMON,

Being a particular *WATCH-WORD* for *UNION.*

Jer. 50.4.

The Children of Israel shall come, they and the Children of Judah together.

THE Children of *Israel* here are the Ten Tribes, as distinguished from *Judah*, they had broke off from *Judah*, and greatly corrupted the Worship of God, and were at defiance with *Judah*, on all occasions taking part against them, and it seemes grudged at them the more, as transcending and so condemning them in the Religion they both professed. As for the Children of *Judah*, they indeed kept more close to the true instituted Worship of God, but carried

ried it too high and crosselv to their brethren the *Israelites*, being ready as the weaker on all occasions, to raise and assist enemies to them; But here is a time spoken of when both shall agree, and this time is when *Babylon* shall be utterly destroyed, and themselves fully delivered thence. Now this destruction of *Babylon* hath in the former discourse appeared to extend to spiritual *Babylon* or Antichrist, and then *the Children of Israel, and Children of Judah*, will type out all the people of God (in their severall degrees and divisions) which are come, or coming out of *Babylon*. This (being premised) will make way for this Doctrine.

Doctrine.

In the days of *Babylons* utter destruction the people of God will unite. When they throughly leave *Babylon*, they will their divisions; they will have much Oneneſſe, much love among them. I shall handle this point in 4. Heads, shewing,

1. What this Union is.
2. That there shall be such Union in the days of *Babylon's* destruction.
3. The Reasons and Necessity of it.
4. The Use to be made of the Truth so declared and confirmed

1. What

2. What this Union is that shall be in the dayes of *Babylons* utter ruine.

1. Wicked Emulations will be gone, *Isa.* 11. 13. *The envy of Ephraim shall depart*, (*a*) some read it *envy*, as our Translation, (*b*) others read it *jealousie* or *zeal*. There shall not be such suspcions of, nor grudging at the prosperity (temporal or spiritual) one of another; neither shall there be any content in one anothers fall into sin or affliction

(a) Syr. Spin.
(b) Fren. it. 70.

2. Mutual vexing and provoking one another shall cease. *Judah shall not vex Ephraim*. Now vexing is by contempt and undervaluing, or by affronts and thwarting; (*a*) some render the word *streighten*, which is by impairing and lessening their interest, (*b*) others *afflict*, (*c*) or trouble, and this promised (*d*) elsewhere, *They shall not hurt nor destroy in all my holy Mountain*.

(a) Arias Chald
(b) 70.
(c) Arab.
(d) Is. 65 last.

3. There shall be great dearenesse of affection, much sympathy and tenderenesse, which is that their Lord prayeth for to their Father and his Father, *John* 17. 21. *That they also may be one, as thou Father art in me, and I in thee*; and this prayer is not only for the Apostles in their time, but *for them also which shall believe*

on

me (saith Christ) *through their word.* Verse 20.
Here is a pattern and a promise set up for true Christians, that they be in one another as the Father is in the Son, & the Son in the Father, that you may get into one another's hearts, & so be wrapt up, as one concerned in another. But see further how this Love and Union is contrary to their former envying and vexing, *Eph.* 4. 2. *With all lowliness* or submission of mind, (a) subjecting your selves, (for (b) *only by pride cometh contention*, that alone is enough to make distances and quarrels, and brings a contempt of others as less in grace, gift or rank) this lowliness or humility breed's *meekness*, (d) or placability, or (e) sweetness, not making anger, nor keeping it, not dealing roughly but easily, pleasing or pleased *with long suffering* (f) or patient spirit, not tetty, not easily taking anger, *forbearing one another in love*, (g) or bearing, or (h) supporting; not being hasty one with another, to cast off or slight, because of ignorance, or weakness, but using indulgence and pardon.

(a) Æth:
(b) Prov. 13. 10.
(d) Syr.
(e) Fren.
(f) Fren:
(g) Syr. Arab.
(h) Fren. vulg. lat.

2dly. This Union among Gods people will be their making up but one Interest in the World, *John* 11. 51, 52. *That Jesus*

Jus should die for that Nation, and not for that Nation only, but that he should gather
John 11. *together in one*, into one thing, or interest *the Children of God that were scattered abroad*; scattered not only in place but interest and affection; and the gathering them from these scatterings is the fruit of Christ's death, *Eph.2.16. The enmity is slain by the Crosse*, there may be some wounding, abating, and Cessation (as by truce) of their enmity and divisions by other causes, but the death and abolishing of them is by the death of Christ. And when they are thus united, it will make them to be *serviceable to the Lord* in their generation, *with one shoulder* to bear the
Zeph.3.9. same burthens, and thrust on one work for the Lord. Their Union is described in our Text, to be as making one interest
Isa.11.13. against *Babylon*, against Antichrist, (whence they will *come together*) and
Fly upon the Philistims. for Christ, a joynt *seeking Jehovah their God*, and enquiring joyntly *after Sion* or his way of Worship. Therefore,

5. Lastly, this Union will arise to a Communion in and for the Lord; they
Phil. 4. 2. will *be of the same mind in the Lord*, for else it would not be such a Union as

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speak of, but a Conspiracy. They will be so far united, that they can embrace one another as Children of the same Father, and pray one for and with another, and joyn together in joyning to the Lord in the main of Godlinesse and Worship. This Union will not be a carnall, but a spirituall Union, and so arising from a singular portion of the Spirit promised in the last dayes, and that promise seemes not yet exhausted, but is necessary for the attaining of this Union we speak of, and so must we reach after it, *Eph.* 4. 3. *Endeavouring* or studying *to keep the Unity of the Spirit in the bond of Peace*, that is, to feel and shew that they are animated by one and the same Spirit, enlightning and enlivening them.

The second thing I have to do, is to shew by the attestation of other Scriptures with our Text, that there shall be such an Union of Gods people (that come out of *Babylon*) in the dayes of *Babylons* utter ruine, and their own thorough deliverance. *Isa.* 11. 13. When *the Adversaries of Judah are cut off: Ephraim shall not envy Judah, nor Judah vex Ephraim.* Portrain Enemies shall be destroyed, when they cease from their domestick enmity,

Jer 32.36,37,39. They said of this City *it shall be delivered into the hand of the King of Babylon*, but God saith, *Behold I will gather them out of all Countries, and will bring them again to this place, and I will cause them to dwell safely, And I will give them one heart & one way.* When the *Israelites* get off from *Babylon*, and settle in freedom from it (which can not be till *Babylon* be destroyed) then they shall be of *one heart* in affection, and *one way* for the main of their Religion, or the fear of God.

A like Prophecy to this is *Ezech.* 11. 17,18,19. *I will gather you from the people, and I will give you the Land of Israel, and they shall come thither, and shall take away all the detestable things. And I will give them one heart.* There seemes something this way, *Mat.* 24 27,28. *As the lightning cometh out of the East, and shineth even to the West, so shall also the coming of the Son of Man be. For wheresoever the carcass is, there will the Eagles be gathered together.* This appearing of Christ may be to destroy his Enemies, and relieve his true Disciples; it will not be any doubtful businesse, so that some of his people should own it, and others disown

it, but all of them will be of a mind, they shall be gathered together to feed upon the same dish, the same Christ, *Ezech.* 37. 16, 17, &c. *Ephraim* and *Judah* make up one body, one people, and it is by *Ephraim's* yeilding to *Judah*, for they have (a) *David* (who of *Judah*) for their King, (b) they cease from idolatry, *Zeph.* 3. 8, 9 When God will *powr his indignation upon the Nations*, he gives the reason of it *For then will I turn to the people a pure Language*, a single, entire, not a confounded Language, and *to serve the Lord with one shoulder*, not one shoulder against another, not shuffing and shouldring each other, *Mic.* 5. 2, 3. Out of *Bethlehem* must he come that is to be *ruler in Israel*, *Therefore will he give them up, untill the time that she which travelleth hath brought forth*. That they may accept of his government, they must be long under bondage and misery, even till that Nation of the *Jewes* be born in a day, *than the remnant of his brethren, shall return unto the Children of Israel.* This speakes the agreement of Gods people in that day, whether the *remnant of Christs brethren* in *Judah*, who is kindred in the flesh, or the Christian *Gentiles*, who are his kindred in the Spirit.

συναχθήσονται.

(a) *V.* 24.
(b) *V.* 23.

The Third Work comes now to hand, to ſhew the reaſon and neceſſity of ſuch uniting of Gods people, in the dayes of *Babylons* ruine and their own deliverance: and theſe Reaſons I would ſo lay down, not onely as Reaſons to convince, but as Motives to perſwade.

1. *Reaſ.* Gods people muſt further this ruine of *Babylon* by effectual prayer, and their prayer that it may be made effectual requires their union. That prayer is that blaſt of the Rams horn, is the great battery which muſt caſt down the walls and ſtrength of *Babylon*, it appears in this prophecy of *Jeremy* againſt *Babylon*, where we find the people of God effectually at this employment, *Jer.* 51.35,36, 37. *The violence done to me, and to my fleſh be upon Babylon, ſhall the inhabitant of Sion ſay, and my blood upon the Inhabitants of Chaldea, ſhall Jeruſalem ſay.* It ſeemes then that *Babylon* is not ſuch an Enemy as muſt be prayed for, but ſuch as may and muſt be prayed againſt; for here we have Gods people praying for a return and revenge of all their *violencies* or abuſes, and all *their blood* or ſlaughters upon the City and Country of *Babylon*: If you ſay, how ſhall we know that this praye

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of theirs was approved, by acceptance & answer? Read your satisfaction in that which followes; *Therefore thus saith Jehovah, behold I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry, and Babylon shall become heaps.* The same thing is signified, *Rev.* 15.6. *The seven Angels came out of the Temple, having the seven Plagues,* 16.1. *And I heard a great voice out of the Temple, saying, to the seven Angels go your wayes, and pour out the vialls of the wrath of God.* In the Temple or Church of God are bred and obteined the plagues or gradual destruction of *Babylon*, and the commission (as one might say) for the executing of them. Judgements comes out from thence, As formerly *Rev.* 8.3,5. There are *the prayers of the Saints, with much incense upon the golden Altar*, and *the fire* or vengeance on Heathen persecuting *Rome* is taken *from that Altar.* Shewing that the destruction of that Enemy, is the effect of the prayers of true suffering Christians, through the merit and mediation of Jesus Christ. And Christ doth not onely foretell, but encourage the prayers of his servants for this end, *Luke* 18.7,8. *Shall not God a-*

venge his own Elect, which cry day and night unto him, there is earnest and continual prayer of Gods people unto him to whom vengeance belongs, and the great smoaking vengeance at last in the
2 Thess. 2. world, will be upon *Babylon*, or Antichrist, that is the great *opposite*; but why doth he tarry? The account is given in the next words, *though he bear long with them.* He stayes and waites till they be fit for such a dispensation, his patience is not only toward the Enemy, but tender needful toward his own, that they may in this time of stay, get off from the sins
Gen. 19. and so the Plagues of *Babylon*, as *Sodom*
15, 22. (which is also a type of Antichrist) be forborn, and that till *Lot* might get out from thence. But all their lingring and unfitness shall not allway hinder the execution of the vengeance. *I tell you* (saith Christ, who is the truth) *that he will avenge them speedily*; he will not stay a moment after the season, and Christ (by whom God will execute that vengeance) doth find, but will get over impediments, he cometh not creeping, or climbing over
1 Sam. 14. *upon his hands and feet*, as *Jonathan* over the Rock, but *leaping upon the Mountains,*
Cant. 2. 8. *skipping upon the Hills*, that is easily, cheerfully

fully, speedily; And so the Church prays that he would come *speedily*; *Make haste my Beloved, and be thou like a Roe or a young Hart*; Who are wonted to such places, and make nothing of those impediments *upon the Mountains of spices*. Thus the Church prays, but she scarce believes; she sees so many obstructions without, but the obstruction within, is her unbelief, which Christ takes notice of, as an obstruction, but such as he will conquer. *Nevertheless when the Son of Man cometh, shall he find faith on the earth?* Take one Scripture more to prove the necessity and influence of the prayers of Gods people, in their deliverance from *Babylon*, *Jer.* 29.10,11. *After seventy years be accomplished at Babylon, I will visit you and perform my good word*, that is, my promise *towards you, in causing you to turn to this place*, and the cause of this is in himself, his own counsel and purpose, *for I know the thoughts that I think towards you*, but the effect of that cause and the condition of executing that purpose is their prayer, *Then shall ye call upon me, and ye shall go and pray unto me*. Ye shall more then ordinary in solemnity, earnestnesse and frequency gird your selves to the work of

Can. 8. last

prayer. Well then, is it now evident that prayer must further their deliverance from *Babylon*, and so *Babylon's* ruine, for while she stands, *she openeth not the house of her prisoners*. And it is as evident that the prayer of Gods people is then effectual when they are united. *Zeph* 3. 8, 9. When *God riseth up*, or is stirring, where as before he seemed to sit still, and not to have any mind *to the prey*, he makes the union of his people as the cause of the cause, *for he will turn to the people a pure Language*, instead of that confounded and divided one, *that they may all call upon the name of the Lord, to serve him with one consent*. This proves both parts of this first Reason, for it makes prayer necessary for the ruine of the Enemy, and union of his people necessary for that prayer, else one will pray for one thing, and another for another; and when they can not, and will not understand one another, God will not understand one or other, till they are all agreed, that with one Lip they can *all*, not some, *call upon the Lord*, he will not agree to them; he will return them back and say, you must agree in your prayers before I will agree to your prayers. For

Isa. 14. 17.

when he destroyes *Babylon*, Antichrist the common Adversary of his people, he will do it as a common salvation to them, as a common favour to them all, and not a singular favour to any party of them. So when any great mercy was obtained for Christians, (as that of the Spirit in his miraculous gifts) *they continued with one accord in prayer and supplication.* So afterward when the Apostles were forbid to preach, and greatly threatned if they did, the company of Christians *lift up their voice to God with one accord.* And indeed Christians not united, can not challenge an answer of their prayers by virtue of a promise, for the promise runs upon their union, *If two of you shall agree on earth as touching any thing that they shall aske, it shall be done for them of my Father.* Nay Christ prescribes Union and Peace, as a precedent condition of Prayer. *First be reconciled to thy Brother, and then come and offer thy gift,* and of a prevailing prayer, a prayer that you may believe shall prosper; *What thing soever ye desire when ye pray, believe that ye receive them, and ye shall have them: And when ye stand praying, forgive, if ye have ought against any.* If ye can not close with one another, but must

Act. 1. 14.

Act. 4. 23, 24.

Matth. 18. 19.

Mar. 5. 23, 24.

Mar. 11. 24, 25.

keep

keep your distance from one another your Heavenly Father will keep his distance from you. Though ye pray much against *Babylon*, and for *Sions* deliverance and joyn fasting with your prayer, yet you have no cause to complain or expostulate with God, that *he seeth not when you have fasted, and taketh no knowledge when you have afflicted your soul*, the reason of his neglect of all your prayers, with fasting is manifest; *Behold ye fast for strife and debate*. Ye strive with one another, and would engage God one against another to fulfil your passions, but ye pray amiss *ye ask and have not*, because ye ask food for your lusts. If ye would wrestle and strive as *Israelites* with God, ye must cease your strivings one with another.

Isa. 58. 3, 4

Jam. 4. 2

2. *Reas.* What hand soever Gods people must have in way of outward action for *Babels* ruine, requires Union. Indeed their work seemes not much, but whatsoever it is, it requires their Union, *Ephraim* and *Judah* being reconciled, *flie upon the shoulders of the Philistins*. When Gods people are united, the *Philistins* are scattered, they dare not shew their faces, or stand in battle array, they turn their backs, the re-allying, or rallying of Gods people

Isa. 11. 14.

people is the routing of their Enemies; when they are of a pure language, and *speak the same thing*, the mouth of the Enemy is stopt. The strength and courage of the *Philistins* to speak or act against Gods people, is their having *Ephraim* or *Judah* on their side; then they can speak or fight; but when these brethren unite, the *Philistins* are down in the mouth, their heart is sunk into their heels. The *Philistins* themselves can not bind *Sampson*, but his brethren the men of *Judah*, they bind him, though he were ready to be their deliverer, and when they engage, they will not fall upon him themselves, he slayes the *Philistins* *traps upon traps.* 1 Cor. 1. 10. Judg. 15.

When Gods people (not by their own might, but the miraculous power of God) be to any notable advantage against their common Enemy, they cannot pursue it except they allay their own differences. When the *Midianites* by the sword of the Lord were put to flight, the quarreling *Ephraimites* had like to have made the *Midianites* retreat good, and beat back the sword of *Gideon*; and it could do no execution, neither could he pursue the Enemy till he had with soft words taken away Judg. 8. 1, 2, 3. 11.

way the edge and sharpnesse of his chiding Brethren. And though these contentious Brethren escaped this time, yet when they not repenting of former strife, will in their envy be quarrelling again with him whom God had raised for his peoples deliverance, they fall into a great mischief by the sword of *Jephtha*. So that it is best for *Ephraim* to cease from envying and quarrelling with his Brother, lest instead of promoting the ruine of the common Enemy they do their own.

Judg. 12.

3. *Reas.* While Gods people are not united but divided, their name is *Babel*, in the first sense of that name, *Gen* 11. 9. *Therefore is the name of it called Babel, because the Lord did there confound the Language*, (*a*) or the Lip, as *Babel* is read, (*b*) confusion; When the Lip and Tongue of any is confounded, is so divers, that they can not (*c*) *understand one anothers speech*, they are as *Barbarians* one to another, so that they cannot build together, then are they *Babel*. And as naturall speech was confounded at the building of this first *Babylon*, so spiritual Language (their *speaking all the same thing* in matters of Religion) was confounded more & more in

(a) Heb.
(b) σύγχυσις. 70.
(c) V. 7. 1 Cor. 14. 11.
1 Cor. 1. 10

in the Church, divisions and heresies grew more, as spiritual *Babylon* did rise, as the mystery of iniquity did grow. And it is possible that as divisions of Christians did spring and rise with *Babylon*, with Antichrist, so they shall fall and wither together.

4. *Reas.* Till Gods people do unite, one part of them will be as *Babylon* to another, either actively, to do as *Babylon* to another, or passively to suffer as *Babylon* from another. 1. Actively, so the stronger party of divided Christians (who are neerer to the world and worldly Church, and can go farther with it, they) will be as *Babylon*, oppressing and ensnaring Consciences and imposing their degree of Religion & Reformation, as the necessary and utmost measure. Now this is to act like *Babylon*, for *Babylon* of old did under the severest penalties, require an universal conformity to the Worship, set up by her Will and Authority, and had a fiery furnace for all refusers; and mystical *Babylon* forceth all to receive her mark, to own her Authority & way of Worship, or else they must have no common priviledges (not buy or sell) nay, they must not breath in the common air. Divided

Dan. 3.

Rev. 13. 15 16, 17.

Protestants

Protestants do thus act like *Babylon*, yea & for *Babylon*, they do her work for her, which she could not compass by her self; so the *Calixtines*, or conforming Protestants in *Bohemia*, helped forward the oppression and persecution of those called the brethren, which could not so far conform to the Romish Rites; and so in other parts of *Germany*, have those that bear the distinct badge of *Luther*, after the manner of *Rome*, oppressed their Brethren, that stand at a further distance from *Babylon* in Doctrine and Rites.

2. Passively, some Protestants suffer as *Babylon* from them that differ; the weaker party is apt to brand the stronger party with the name of *Babylon* or Antichrist, because some degree of that pollution, doth cleave to them, or seemes so to do in these mens eyes; and so these separate from them, and abhor them as *Babylon* and Antichrist. Though it be not Christian, (rather, to rate other mens sins or failings, if so they be) & revile them with the worst names, the names of the highest sins in that kind; If we use our own sins so, and abhor our selves for anger or passion in Heart or Tongue, as a kind of Mur-

ther,

ther, becauſe againſt the ſame command, yet we would not like that the ſãe penalty ſhould be inflicted, much leſs have we any warrant to puniſh anothers paſſion, as Murther, or to abhor him as a Murtherer; Now to condemn, and to uſe any brethren as Antichriſt or *Babylon*, is to puniſh and lay a heavy cenſure upon them. But right or wrong, ſo it is by the diviſions of Gods people, they become *Babylon* one to another, and ſo while they ſtand thus divided, *Babylon* can not wholly fall, and inſtead of the deſtruction of *Babylon*, here is the deſtruction one of another, or rather one by another. *Some bite one another*; ſo do thoſe that ſo deeply cenſure and condemn of Whoredom, for a little too much flaunting, & make every lightneſs and confidence, ſufficient conviction of being the Whore of *Babel*: *and others devour one another*; ſo do thoſe that oppreſs and ſubdue their brethren in their Conſciences, and will force them to incorporate with them, or will live upon them. Both that *biting*, and this eating, or *devouring one another*, tend to deſtruction one of another; they will be *conſumed one of another*, or as ſome interpret, your remnants will be made an end of. Gal. 5. 15. Æth.

Which

Which side soever is left, or what fragment soever of either side, doth remain, the common enemy will dispatch.

Wherefore forrain *Babylon* may not well be destroyed, nor power or full liberty left to Gods people, while they are thus minded one to another, and be not supposed to be *Babylon* one to another, they would abuse their power & liberty. Why should the Father give his Child a Knife, while for wit or grace he will be hurting both himself, (*for a man may run ever another to his own hurt*) and his Brethren and Sisters therewith.

Eccl. 8. 9.

5. *Real. Ephraim's envying and devouring Judah*, and *Judahs vexing Ephraim*, is a worse way of *consuming*, then if it were by a raied *Babylon*, and it were better that *Babylon* her self in her own likeness, should do this her own foul work; then that any of Gods people should do it for her one upon another. So that it could be no advantage to Gods people, while so divided, to have *Babylon* utterly destroyed; Nay it would (I say) be worse to have *Babylon* fall, and the divisions stand, whereby themselves also must needs fall and be consumed. It is

worse

worse in it self, that one part of them should consume another; this is worse because it is their sin (as well as, and worse then their suffering) and this their sin is worse in them, then if it were acted by *Babylon*. If this Wolf do *bite and devour*, and so *consume* the Saints, she doth but according to her kind, and her manner, (for she is a Beast, addicted and wonted to the blood of Saints) but for the sheep to *bite and devour, and so consume one another*; for them to kick, gore, and tear one another, it is to go out of their kind, it is monstrous, it is unnatural, and such a thing as the Sun will blush to behold; it is so ominous and frightful, that it speakes the overturning the whole frame of nature. It is such, as certainly their great shepheard will never stand by and behold. He can not bear it, but will rather have the Wolf come in and devour some bite others, and fright all into their kind, that they may be tamer to one another. And for this good use, it is good there is a Wolf in being, and as this unseemly *biting & devouring one another*, will not be borne by their Father, so can it not be born by themselves; It is most grievous and intollerable for them to be bitten & torn

by those that have *taken sweet counsel together, and walked to the house of God in company*; for these to take counsel against them (as one part useth) or (as others) abhor all Communion with them; for those that have been *their guides* to lead them, now to turn their faces about, and confront them as Enemies. Oh this, this, is hardly to be borne, *It was not an Enemy that reproached me, then I could have borne it*, for what else should I expect of an Enemy, *neither was it he that hated me, that did magnifie himself against me, then I would have hid my self from him.* I would and could flee from him, but how should I beware of a close and domestick Enemy; Wheresoever I go he will be at my heeles.

Psa. 55. 14

Verse 13.

Verse 12.

6. *Real.* Gods people till united, will not be sufficiently distinguished from or by the world, and so not from *Babylon* the worldly Church. Christ tells Christians when they may reasonably expect to be counted of his School, House or retinue, and so severed frō the bulk of the world; *By this shall all men know that ye are my Disciples, if ye have love one to another.* Ye may in word separate your selves from, and defie *Babylon*; Ye may put characters and distinctive names upon your

Joh. 13 35

selves,

ſelves, nay, ye may have ſome ſuch ſecret & inviſible impreſſions upon your ſpirits, ſo that ye may to your ſelves, and to God be diſtinguiſhed in your eſtate from other men; but all theſe are at moſt to the generality of men but audible characters: till you come to a ſingular & notable degree of *love one to a nother*. Ye have not a viſible convincing character ſeen and read of *all men that ye are Chriſt's Diſciples*. Your ſeparating in profeſſion from Antichriſt doth not enough declare you followers of Chriſt, if you do not alſo unite one with another. You may ſeparate from *Babylon*, out of love to ſeparation and change, rather then love to Chriſt; and you may in your ſeparating, rather follow the conduct of your own croſs, inſociable and uncertain ſpirit, then of the good ſpirit of Chriſt.

7. *Reaſ.* Chriſt's Kingdom muſt riſe and ſpread, as Antichriſt declines and narrowes; the fulneſs of the Gentiles muſt come in, when the plagues are poured out upon *Babylon*, for upon them *great and marvellous works* of God in deſtroying *Babylon*, it is concluded, who *ſhall not fear thee, O Lord, and glorifie thy name?* where can any be found that will ſtick to their Revel. 15. 3, 4.

false Gods and Worship, when God hath rendred himself by his executions on *Babylon* so terrible and so admirable? *For thou only art holy, for all Nations shall come and worship before thee, for thy Judgements are made manifest.* The manifestation of Gods righteous vengeance on *Babylon*, will have some influence upon the coming in of the Gentiles; yea, the Angel that preacheth the *Gospel to every Nation, and Kindred, and Tongue, and People*, perswades them to *fear God, and give glory to him*, in consideration of the approach of these Judgements on *Babylon*; so he saith, *for the hour of his judgement is come*: this will be an argument with the Idolatrous Gentiles to forsake their Idolatry, and *worship him that made Heaven and Earth*, and the utter destruction of *Babylon* is then at hand. *There followed another Angel, saying, Babylon is fallen, is fallen*; Christ will be providing himself another people (even of them that were no people) before he doth utterly destroy this man of sin, that sits in his Temple; But Christs Kingdom can not spread in the world, and have any universal or considerable accessions, till his true people (by whom it must be extended) be knit to one another

Rev. 14. 6, 7.

another in love. Christ prayes to his Father for believers *that they all may be one*, here is general Union, *as thou Father art in me, and I in thee*; here is a close Union, *that they also may be one in us*; here is a spiritual union, it is in the Father and Son, *that the World may believe that thou hast sent me*. This intirenels of Christians among themselves, will be one means to bring the world to the knowledge and acknowledgement of Jesus Christ, sealed by the Father for the salvation of the children of men. And look as Christ when he was to gain his first grownd on the Gentiles, did give Christians so high a strein of brotherly love, (so much accompanying and helping one another, being *of one heart and one Soul*) that thereby the Gentiles might believe that he was sent and annointed of God; so was there a stop of the Gospels work on the Gentiles, as Brotherly love did decay, and Christians fell in peices by the working of the mystery of iniquity, and it may be the late stand of converting work in *England*, is from such a cause in part. And that the work of the Gospel on the Gentiles may revive, there must be a reviving of Brotherly love, a blowing up & flaming forth

Acts 2.44 46. 4. 32.

of the first ardor among true Christians, and then the *world will believe* that Jesus is the Christ, is *sent of God* as the Saviour of the world. The world will then fall in love with Christ and his people, when
Psalm 133. they see his people *dwell together in unity*: this oyntment, this blessing from Christ, the Head, will persume all his people to the world, and make them a blessing in the midst of the earth, as they had for
Acts 2. last such reason *favour with all the people*, and *the people magnified them*. And me-thinks,
Act. 5. 13. Christians should all agree in this, that Christ should have his Kingdom, and be believed in the world, *and have the Heathen for his inheritance, and have the uttermost parts of the earth for his possession*;
Psalm 2. And if ye will agree that he should thus reign, ye must agree & be of one accord, one heart and soul, that he may thus reign. Cease then your unchristian emulations, and have a holy emulation for Christ, and against Antichrist. Antichrist is set upon his usurped Throne by his subjects, who
Rev. 17. 13 17. *having one mind, give their power and strength to the Beast, they agreed to give their Kingdom unto the Beast, untill the words of God shall be fulfilled.* And shall not you much rather be of one mind, and

agree

agree to give Christ his rightful Throne and so fulfill the Will and words of God?

8. *Reas.* The praise of God would not be glorious praise for the destruction of *Babylon*, if his people be not of one accord. Some part of his people that are neareſt the door and ſucceſſion of power, would (may be) rejoyce and give praiſe (ſuch as it would be;) but others jealous of their *Babyloniſh* abuſe of power (either in violence or confuſion) would be at a queſtion, whether to give thanks to God for his deſtroying *Babylon* the great. Thus the glory and luſtre of Gods praiſe would be much abated, for the ſplendor of thankeſgiving is in the concurrence of many Chriſtians, *That the abundant grace might through the thanſgiviving of many, redound to the glory of God.* It will be abundant favour *to deſtroy them that deſtroy the earth*, and it is fit ſo great and abundant grace ſhould turn to Gods account, ſhould be very much to his glory, but it can not *redound to his glory, but through the thankeſgiving of many.* And it highly ſets off any favour of God to be gotten by the prayers of many, and worne with the praiſes of many, and therefore it is holy and pure ambition for the intereſt of God, rather then our own, to covet

2 Cor. 4 15

Rev. 11. 18

the prayers of many, not ſo much that our mercy may be ſure and full; as that the praiſe of God may be the fuller, ſo the Apoſtle, *You alſo helping together by prayer for us, that for the gift beſtowed upon us, by the meanes of many perſons, thanks may be given by many on our behalf.* For they that heartily pray, will heartily praiſe. And therefore God will have all his people ſo far agreed that they may in prayer ſeek, and in praiſe acknowledge this great work of his, his deſtroying *Babylon.* He will not have (at leaſt among his people) ſuch a doubtful acknowledgment in his laſt building of *Sion,* (which is accompanied with the fall of *Babylon*) as there was in founding the ſecond Temple, when *the people could not diſcern the noiſe of the ſhout of joy, from the noyſe of the weeping of the people.* No, the Lord will have his Judgement on *Babylon,* and ſalvation of his people acknowledged, with an univerſal voyce, a glorious ſhout for thoſe of her Adulterers and Merchants, that do then repine, will be inconſiderable, and ſtand too farr off to drown or allay the ſhout and praiſe of that day. The whole World ſhall rejoyce, *Then the Heaven and the Earth, and all that is therein, ſhall ſing for Babylon, for the ſpoil-*

2 Cor. 1. 11

Ezr. 3 laſt.

Rev. 18. 9, 11.

Jer. 51. 48.

ers

ers shall come unto her. Then will Gods people be hearty and universal in praising God, as you may see in that Psalm, which is for the destruction of the Son of perdition. *I will praise thee O Lord with my whole Heart, I will shew forth all thy marvellous works, That I may shew forth all thy praise in the gates of the Daughters of Sion.* And there is a *great voice of much people, saying, Hallelujah, for true and righteous are his Judgements, for he hath judged the great Whore of Babylon, which did corrupt the Earth with her Fornication, and hath avenged the blood of his servants at her hand*; for her Idolatry upon the yeilding part of men, her persecution on the refusing part.

Ps. 9. title, 1. 14.

Rev. 19. 1,2.

9. *Reas.* The destruction of *Babylon* is to promote a spirituall interest, *Who shall not fear thee, and glorifie thy Name, for thy Judgements are made manifest?* But till Gods people are united, they are too carnall to promote a spirituall interest; their divisions are too pregnant a proof of their being carnal, so the Apostle chargeth the Corinthians. *For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal*

Rev. 15. 4.

1 Cor. 3. 3.

carnal and walk as men? If divided Christians have so far their corruptions predominant, and walk but as the rest of corrupt mankind, to what purpose should Christ bestow so much cost of power, wisdom, jealousie and goodness upon them, to destroy *Babylon* and deliver them? They being carnal would not be likely to glorifie God but themselves, and their particular party and interests, they would do as other men, *walk as men*, as children of the first *Adam*, which is earthly, and not as members of the second *Adam* which is Heavenly. And when Christians are in this divided, and so carnal posture, though they pray never so much for *Babylons* ruine, and their own deliverance; Yea, though they strive, struggle, and take up arms, all will not do, because (while in such frame,) what they should so get, would be bestowed not upon the Lord, and for his glory, but to serve their Pride, Violence, Luxury; and Christ will never be at such expence, and purchase a Revenue for these or the like base lusts. Read all this told you plainly by the Apostle *James*; *Ye lust and have not, ye kill and desire to have*, you venture your souls, and strein your consciences in violence, Jam. 4. 1, 3

and

and all because you have a great mind to get a share in the world, but all in vain, *and can not obtain, ye fight and War, and yet have not, because ye ask not.* Oftentimes your actions are of that nature, that ye can not tell how to joyn prayer to them, but some times ye do; *Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.* If the prayer and other means be lawful, yet the end is carnal, and God sees such intentions or dispositions *a far off*, and hath promised no grant to such prayers. Ps. 139.2.

10. *Reas.* When *Babylon* is destroyed, there must be increase of divine knowledge; and things must be more clear to Christians. *The Temple was filled with smoak, till the seven plagues were fulfilled,* Rev. 15 last these were for the wasting & destroying of *Babylon*, and after them *the Temple was opened.* Rev. 11. last But while the people of God are divided, there is no sign of their growth in divine and heavenly knowledge, *for the wisedom that is from above, is first pure,* Jam. 3. 17. *then peaceable, gentle and easie to be intreated.* It is rather wisedom from beneath, it is earthly and hellish, that is impure, unpeaceable, when Christians are contentious (picking or maintaining quarrells) when

when they are rough and harsh to one another, when they are sturdy and not yielding (where they may without defiling themselves) they are yet dark, and in the smoak of this their hellish fire; see that great peace and agreement that will be at last, *the Woolf shall dwell with* Isa. 11.6. *the Lamb, &c. and the sucking Child play on the hole of the Asp, they shall not hurt nor destroy in all my holy Mountain*; The Reason of this marvellous change is given, *for the earth shall be full of the knowledge of the Lord.* Grois Ignorance, and the love and maintenance of it, came into the Church in the company of persecution and violence; and when true heavenly wisedom makes it's returnes to the Church, Love, Gentleness and Innocence, will be found there also. Let men pretend never so high notions, yet if they can not hit with, and have love and tenderness for other true Christians, and Communion with them, their wisedom is not heavenly.

11. And last *Reason.* While Gods people are divided, they are in a way of wrath rather then deliverance; their anger one against another, is a sign and effect of Gods anger against them all;

Through

Through the wrath of the Lord of Hosts is the Land darkened, and the people shall be as the fuel of the fire, and no man shall spare his Brother. The wrath of the Lord is as fire, the smoak whereof so *darkens*, so infatuates them, that they will not know, but fall upon their Brethren as enemies; *They shall eat every man the flesh of his own arm*, weaken those which should be their strength and protection, *Manasseth, Ephraim, and Ephraim* will give him as good, or rather as bad as he brings, and so flies at *Manasseth, and they together shall be against Judah, for all this his anger is not turned away, but his hand is stretched out still.* As long as they continue mutual enemies, God is an enemy to them all. When God is reconciled to his people, they are reconciled one to another, and this wrath and plague is translated from them to his and their common enemies for their destruction. *This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet*, while they are yet in their power, and not cast down by any greater humane power; *And it shall come to pass in that day, that a great* tumult

Isa. 9. 19, 20, 21.

Zech. 14. 12, 13.

tumult from the Lord shall be against them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. As once it was with the *Philistins*, when
1 Sam. 14. 15, 16, 20. *Jonathan wrought with God, the multitude melted away, & they went on beating down one another; every mans sword was against his fellow.* This is the portion of Christs enemies, great and small that will not be instructed by him, nor reconciled to him,
Psalm 2.9, 10, 11. he will *dash them in pieces like a potters vessel.* Let Christians therefore tremble under their divisions, (their breaking into pieces) as a testimony of Gods great displeasure; *God hath wounded you with the wound of an enemy, and with the chastisement of a cruel one, for the multitude of*
Jer. 30. 14. *thine iniquity, because your sins were increased.*

1. *Use.* To enforce the necessity of your Conversion, that so you may be one piece with Gods people, and promote their and your own deliverance with *Babylon's* ruine. The unity we speak to and for, is
Eph. 4. the *unity of the Spirit.* You can not be one with true Christians (as a living member) except you have one and the same Spirit, that is the only real and natural tye;

worldly

worldly interest is but an outward slight tye, a string that will not hold. You are by it but an artificial member, and belonging to another body, belonging to the world, and so, as the borrowed member of another body, can not be made to survive it, but will rot and perish with it, though the body (to which you were so artificially fastened) do yet live. Being unconverted you cleave to Gods people as the drosse to the gold; the gold passeth through the fire unconsumed, but leaves the drosse there. If you would have one heart with Gods people, you must have a new spirit, for the old spirit will not, cannot kindly fall in. *I will give them*, saith the Lord, *one heart, and I will put a new spirit within you.* Ezek. 11. 19. If you will give *your selves by the will of God*, to the servants of Christ, you must *first give your own selves to the Lord.* 2 Cor. 8. 5. If not, you will never hold out; neither in the way and walk, nor in the end and peace of *Israelites* indeed. You will be following your own old carnal hearts, and they will lead you off from the interest of *Israel*, to *your own crooked wayes* (which are natural and proper to your crooked spirits) and though you would still pretend to *Israel*, yet you shall be distinguished, *by the Lord* Psalm 125. last.

Lord will lead you forth with the workers of iniquity, but peace shall come upon Israel. You will be stinking and not be thoroughly paced with *Israel*, and God will see to it that you shall neither partake, nor hinder the peace and blessed issue of *Israel*.

2. *Use.* To instruct Christians unto a patient accepting of the tryals and troubles, that do or may befall them, for these afflictions may make for our Union, and our Union for the Churches greatest mercies, and *Babylon's* final overthrow. Affliction is rather to be chosen then sin, affliction and mutual love, rather then prosperity and mutual enmity. It is better that the Fathers rod should come and make peace, and hush all the contentions and brawles of his Children, then that in the absence of the Rod, they should make so unhandsome a noise, and so scandalous a din, throwing the house out of the windows. Our Lord joyns his Command of Brotherly-love, with his predictions of the worlds hatred, and indeed the worlds hate of you, and that upon one common score, (because they first hate Christ) should and doth ingage to mutual love; if the wicked world can espie something of

John 15. 17. 18

Christ

Christ in you all to hate and despise, can not you find something of Christ in you all to love and tender? Therefore when Christians are in danger to fall in with the wicked world, and fall out one with another, it is better they should have the world frown on them, then flatter and dandle them. It is as true as usual a comparison, when the sheep are careless and wandring far from one another, it is the love and care of the shepheard to bring them together by his dog. *Aliquid Christi* Melancth.

When brotherly-love growes cold, it doth (as the frost) unite heterogenous things (things of another kind) they love all a like, as well one as another, they are making a medley with the world, and so drowning their proper interests & lustre, yet they are not *of the world, but Christ hath chosen them out of the world*; and therefore the world can never heartily love them, though it can so dissemble it's hate, as to deceive them into a belief of it's love. Now there is need of a *fiery tryall*, the tryal by fire distinguisheth the gold fro the dross & unites the gold; this fire brings a thaw, this heat segregates heterogenous things, and aggregates homogeneous, now every one will go to his kind, like will to like. And this discrimination and union is worth a great deal of afflicti- Joh. 15. 19. 1 Pet. 4. 12.

on. When the children are wrangling, and not like children, but like cats & dogs, snarling, scratching and biting one another, now it is good that the Father should come and correct them; for it will draw out & manifest their brotherly-love, that was buried before by unbrotherly carriage; Now Christians can pity and help one another, now they can pray for, and with one another; Now they can search and pry rather into their graces then their infirmities And whē we see brotherly love, or the manifestatiō of it, the effect of their chastening, we know that Fatherly-love is the cause of it; and in very love and faithfulnesse doth our Father chasten us, that we may be received of him, and of one another.

Heb. 12.6. Ps. 119.75

3. *Use* is an exhortation to Christians, to mind union one with another, as ever you mind and look for the deliverance of the Church, and downfall of *Babylon*; It is the command, will and design of Christ, that you divide from *Babylon*, that you may not be destroyed with her, and unite together among your selves, that you may be saved together: But Satan's design is to mingle you with *Babylon*, that you may be destroyed with her, and divide you among your selves, that you may be consumed by your selves. If you will unite you will

work

work with God, and ſhall work *great ſalvation in Iſrael.* If you will ſtill divide, you will be croſs to Chriſt, as Antichriſt, and do Satans work. It hath been, and is Antichriſts great buſineſs in our generation, to divide Proteſtants one from another, in publick quarrels, *England* from *Holland*; *Holland*, *Brandenburgh*, and *Denmark* from *Sweden*; and now to pretend to an accommodation with one part (the *Lutherans*) that they may, and till they do, utterly deſtroy the other. And as haply this buſie Pope, by his Emiſſaries of the new named Inquiſition, doth unite the Popiſh ſtates, & divide the Proteſtant, ſo by the ſame hands it is thought he doth make and cheriſh private differences in both *Englands* as well as elſewhere; that Proteſtants being weary of their diſtractions and breaches, ſome part, (it may) be the greater, may fall in with the Roman Catholick Church, who boaſts in unity, & bywracks & gibbets forceth to it. And will you (Chriſtians) by your diviſions, gratifie Antichriſt to your deſtruction, rather then obey and gratifie Chriſt to your deliverance? Antichriſt knowes what he doth in dividing you, for ſo he keepes off his own ruine; but you know not what you do in dividing your ſelves, you keep off your own deliverance. If you be reſol-

1 Sam. 14. 45.

De propagandâ fide.

ved you will not agree, Christ is resolved he will not deliver, neither is it as hath appeared, reasonable he should. Wherefore be not only willing to peace offered, but search for it, and eagerly follow it when it withdrawes; and this you must do if ever you will *see good dayes*, you must *eschew evil, and do good, you must seek peace and ensue it*, or (*a*) make peace, (*b*) or search for peace and follow it, with the same eagerness, as persecutors do good Christians, you must hunt as some (*c*) read, run after it. This readiness for peace will appear,

1 Peter 3. 10, 11.

(*a*) Some Greek Copies. (*b*) Fr. Ital. (*c*) Syr. Arab.

1. If Gods receiving any man be enough for yours, and enough against any different opinion; *Let not him that eateth, despise him that eateth not* (as too nice) *and let not him which eateth not, despise him that eateth*, as too loose, *for God hath received him.*

Rom. 14. 3.

2. If you will on occasion, as well exercise indulgence to another, as expect it frō him. You will else be like that wicked servant, who when he needed forbearance, pleaded for it; *Have patience with me, and I will pay thee all*, but whē his fellow needed the sāe, & used the very sāe plea, he will not yield. And obserue this, that the party of you that will be more sturdy & unyielding, and more backward to receive peaceable advise,

Mat. 18. 26

adviſe, is likely to be the more faulty and guilty party. Moſes *ſhewed himſelf* to two Iſraelites *as they ſtrove, and would have ſet the at one again, ſaying, Sirs, ye are brethrē, Why do ye wrong one to another. But he that did his Neighbour wrong, thruſt him away, ſaying, who made thee a Ruler and a Judge over us?* And this ſurly behaviour to *Moſes*, whom God deſigned to be their deliverer, put back their deliverance 40. years. If the *Iſraelites* will not make peace one with another, they ſhall yet many a year make bricks for the *Egyptians*. If they will not endure *Moſes*, as a gentle and righteous umpire, they ſhall indure yet a while *Pharaoh*, a ſevere and unrighteous tyrant. Acts 7. 26. 27.

And further, to perſwade you to peace and union, you may conſider, it is for your ſafety, which was ſhewed of old by *Silurus*, to his ſons in a bundle of arrows, which could not be broken while ſo united, but being ſevered, were eaſily ſnapt aſunder. And in Philoſophy it is known that all corruptiō is from diviſion; every thing ſubſiſts while it continues one. Wine is more able to reſiſt the air and all corruption, when it is kept together.

But yet further to inforce this, if you Chriſtians will not unite one with ano-

ther, with whom will ye? God hath put
Gen. 3: barrs of everlasting enmity between you and the seed of the Serpent. And what God hath separated, let no man attempt to joyn. It cannot be, you are of another spirit, another generation. Whatsoever you count of one another, the world counts you all but odd people; and an odd number with an even, can not make an even number, two odd numbers joyned, may make an even number. Wherefore should you court the world, or the worldly Church that is *Babylon*? If you retein your integrity, you can not heartily entertain one another. And bethink your selves, whether the Lord Christ will not take it ill at your hands, that you should be so stiff & unyeilding to your brethren that follow Christ, and yet can be any thing supple to *Baal*, you can go to the utmost of your line in complyance with Antichrist. But how can I have a more full or proper argument for the union of Gods people, then what is lodged in the Text, as it was spread in the former discourse? How can you without this Union go any of those steps there mentioned to meet the Lord Jesus when he comes as a Bridegrome to refresh his Church, and destoy the great Whore? Christ then expects you should be in a holy and profitable

table communion, but that is not possible without the Union we have now spoken to. *Can two walk together except they be agreed?* Amos 3. 3. Christ will have you then in a weeping, that is, repenting praying frame; but what repenting if you do not confess and forsake this great iniquity of your contention; and what prayer can you pray *without doubting*, if you *lift* not *up holy hands without strife.* And for building *Sion*; divided, confounded tongues are more likely to build *Babylon.* So for the spiritual use of Ordinances, or the seeking the Lord and joyning your selves to him; If you can not embrace and cleave to the that are begotten, how shall you indeed joyn your selves to him that begetteth? 1 John 5. 1 Likewise for your obedient practicall disposition, you must needes be far from it, when you can be content to live in the neglect of so great a command of Brotherly-love and peace, which Christ hath so frequently enjoyned, and so earnestly urged. Lastly, for fixedness in Gods ways, it is not probable you should grow to it, while you are divided: for divisions do make men willing to embrace new occasions of withdrawing fro those that they are alienated from, and also those that are estranged from others, will fasten, & even force upon them new errours which

were

were never dreamt of before.

But what speak I of any good dayes and blessed times here, for which this Union of Christians is necessary? It is certain the blessednesse of true Christians is in the coming of Christ, and then all of them must be gathered together unto him. *Now we beseech you by the coming of our Lord Jesus, and by our gathering together unto him* 2 Thes. 2. 1 And no one Saint nor party of Saints can have their happinesse complete, till they are united and together. *The dead in Christ shall rise first, Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.* 1 Thes. 4. 16, 17. Christians, you are the nearer Heavenly complete Glory, and perpetual presence of Christ, the more you are knit together in Spirit and Interest.

FINIS.